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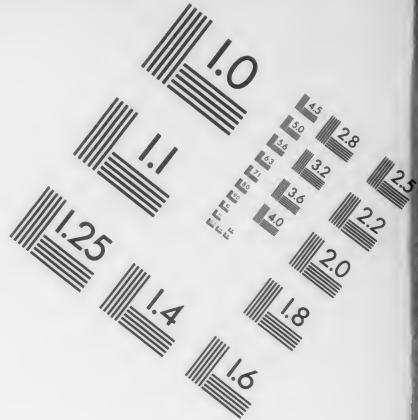
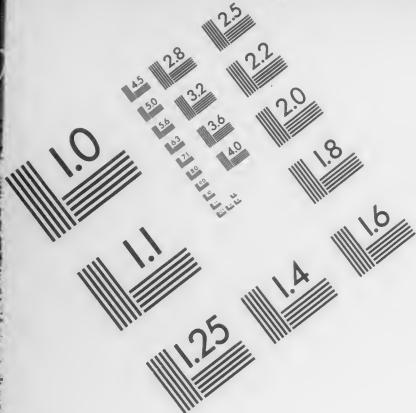


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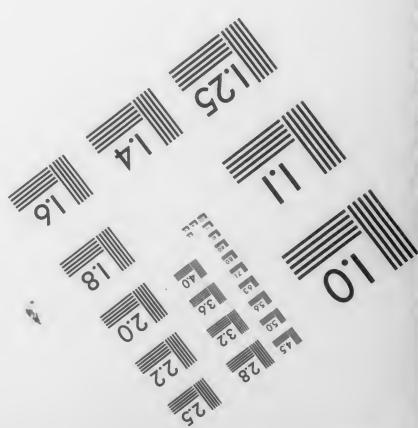
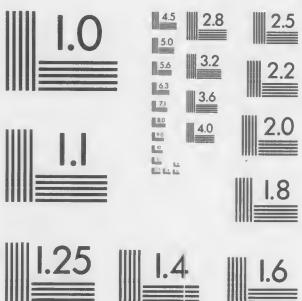
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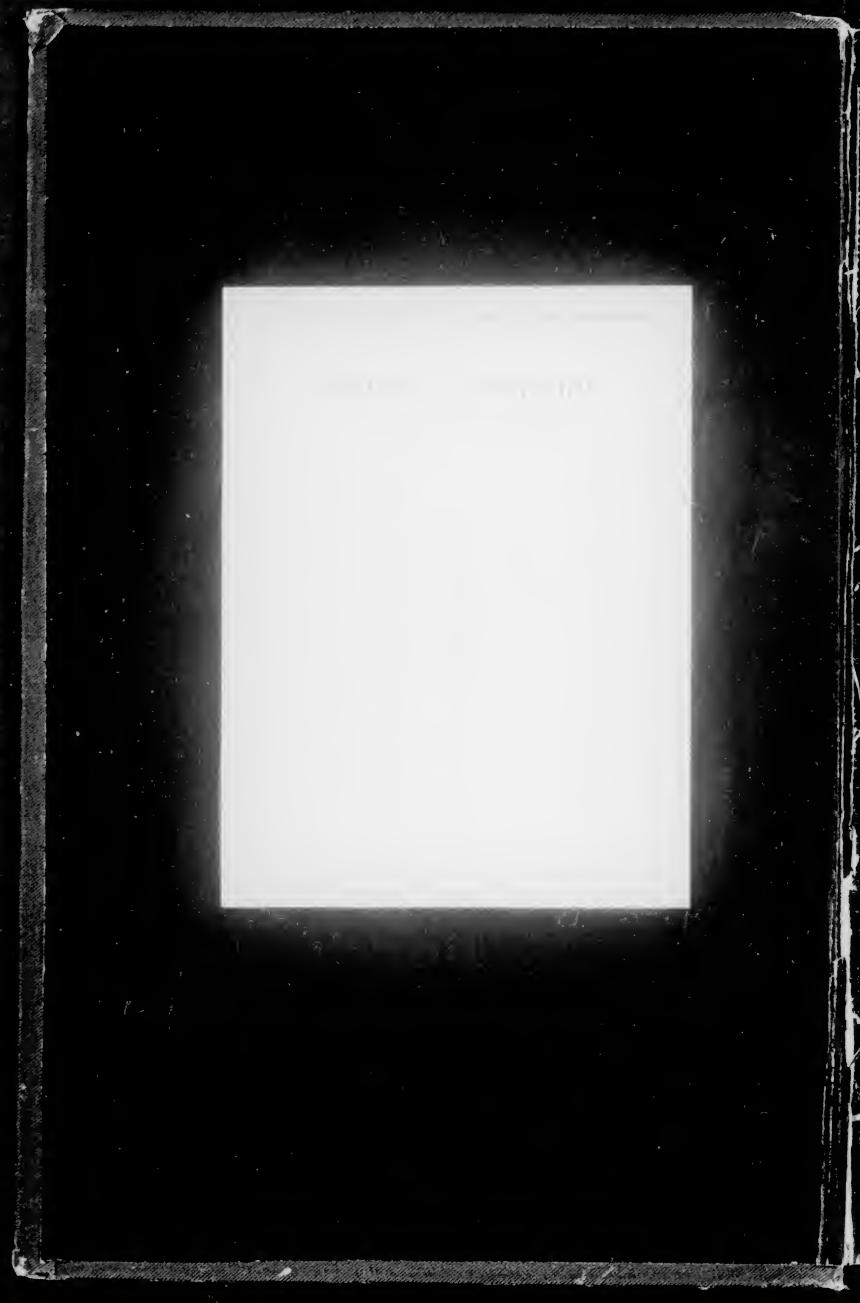
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THE COMBATS
AND VICTORIES
OF JESUS CHRIST





The Rev. S. C. Eby
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Sept 7 1895.

THE COMBATS AND VICTORIES
OF JESUS CHRIST

THE COMBATS AND VICTORIES OF JESUS CHRIST

"The books of the Word are all those which have an internal sense, but those which have it not are not the Word. The books of the Word in the Old Testament are the five books of Moses, Joshua, Judges, the two books of Samuel, the two books of the Kings, the Psalms of David; the Prophets, Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi: and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John; and the Apocalypse."

—ARCANA CŒLESTIA, n. 10325.

See, The Lamb of God, the Lamb taking away the sin of the world (John i. 29).

See, The Man (xix. 5).

Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children (Luke xxiii. 27-31).

BY

JAMES JOHN GARTH WILKINSON

FELLOW OF THE ROYAL GEOGRAPHICAL SOCIETY



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DEDICATION.

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MY DEAR SISTER HARRIET,

June 22, 1942
I am thankful that you permit me to dedicate to you the following pages as a testimony of your steadfastness to the doctrines of Swedenborg, the herald of the New Jerusalem. We owe our knowledge of his Writings to our mother's brother, George Blakiston Robinson, to whom they were living bread and wine, and who lost no opportunity of spreading their sacramental comfort. Our mother prayed that her children might be imbued with their heavenly truths. Our sister Mary died in the full reception of them; and in the performance of works of charity commanded by her faith. I make record of these things because they are exceptional. It is not common at present for families to maintain their ground in the New Religion. The world under many names, of which orthodoxy is a principal one in England, carries the young members away from divine things to secular, social, and traditional interests. You, Harriet, have stood your ground

during a long and difficult life. In the course of this you have learned in your own way that movement, save in justice and honesty, is not regeneration, and that outward change may be either for good or for evil; and also that impatience need have no place beside our hopes. For the way, the truth, and the life, as now revealed to us, are only for those, whoever they be, that can endure to the end. I close with Swedenborg's words to Beyer: "May the Lord bless your thoughts."

Your affectionate Brother,

J. J. Garth Wilkinson.

MISS WILKINSON.

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THE COMBATS AND VICTORIES OF JESUS CHRIST.

I.

The Lord taking away the Sin of the World.

IN the Authorized Version of the Bible, we read in John i. 29,—“On the morrow he [John the Baptist] seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world.” In the Revised Version the same reading occurs, but “beareth the sin” is given in the margin. The Greek is—“Ιδε. ὁ ἀμνὸς τοῦ Θεοῦ,
ὁ αἴρων τὴν ἄμαρτίαν τοῦ κόσμουν.” See, The Lamb of God, The [One] enduring the sin of the world. *αἴρων* has many shades of meaning. It signifies taking away, taking (as a successfully beleaguered town is taken), conquering, overpowering, destroying, killing; also enduring, bearing, carrying; taking up in order to abolish.

The text contains all these meanings. It is regarded as a scriptural statement of the dogma of the atonement, which imports that Jesus as our Saviour took to Himself the sins of mankind in order to avert the wrath of the Father, and paid the penalty due to these sins by His death on the cross, thereby releasing men from eternal damnation. To partake of this benefit, faith alone in Christ’s work is necessary, and such faith has charity for its fruit. Much might be said on this head; but the above is sufficient for the present purpose, which is limited to showing that the verse

▲

in John does not countenance the atonement, but embraces for the New Church the true doctrine of the Lord's whole life on earth as stated in the letter of the Word from beginning to end. Like the Word, this particular text has in every syllable an internal or spiritual sense, and also, in this case, a plain literal sense corresponding.

First, there is a command from John the Baptist, who like Elias represented the Word, and prepared the way of the Lord, to prepare us by new attention for new light. See. Open your mind's eyes ; both of them ; the greater eye of the will as well as the little eye of the present understanding ; to comprehend spiritual things here ; to see intelligently ; for the mysteries of faith can now, by permission, be seen.

Lamb in the Word, to such open willing eyes, signifies innocence : Lamb of God, the divine innocence and sinlessness in Jesus. God is the name for the divine truth which descended from the divine goodness, and was incarnate in the Saviour. The Lamb of God therefore is the Godhead now in operation, by means provided, taking upon Himself, and enduring and abolishing, the sin of the world. This is not only accumulated hereditary *evil*, but it is new aggressive *sin* as it is borne by the Lamb of God.

II.

How was the Redeemer Victorious over the Sin of the World ?

The belief in the Old Church is that He now takes it away in those sinners who have implicit faith in His mediation with a second divine person, the otherwise implacable Father. The translation in the two Versions, Authorized and Revised, is held to convey this creed.

Natural reason, common-sense from universal experience, knows, sees that Christ did not take away the sin of the

world from the world. Its sin subsists in multitudes, magnitudes and portents which cause the phrase, "wicked world," to be in almost every mouth. Christ took away no sin there, small or great, individual or collective, past or present. All the sins that ever were committed are extant. Those that were repented of, and shunned afterwards, have been remitted, not abolished ; those not repented of, but repeated, are continually operant in perdition.

What then did the Lamb of God effect ? We are commanded to see Him taking away or abolishing the sin of the world ; a mighty and divine work, carried on from His birth to His death, sealed in His resurrection, and consummated in His ascension. It is plain that He has not performed this work in the lives of malefactors or in His own divinity. One only Person, intermediate between the two, remains, in whom it could be accomplished, who indeed was numbered with the transgressors, and was in the world beside them. He then who had no sin was effecting the abolition of the sin of the world in a human nature by which He was born as a natural man on earth.

Be not afraid, gentle reader, to follow John the Baptist, who was sent to command you and me, as a first act, to see. Seeing is emptiness without remembering. Not holding steadily in mind Who in His birth Christ according to the whole Word was, you leave out of sight that He was born of a Jewish virgin as a mother, and of Jehovah as His Father. That mother made Him, to Satanic perception, a weak mortal, a Jew of the Jews ; while the Father, imperceptible to the hells, was full Godhead, almighty within Him. The apparent weakness coupled with innocence, tempted the devil as a wolf is tempted by a lamb. The babe veiling the omnipotence within, excited the hells, first to destroy, and failing that, to corrupt in boyhood and after life, the humanity in which Jesus was incarnate. With this humanity they cohabited in the Jewish character. The inherited frailty in Mary, herself espoused to Joseph, gave inclination to the sin

{ of the world: sin in racial integrity. The devil and Satan, perditions of evil and falsity, had apparently the easiest prey within reach in the Son of Mary. And thus when the Lord by the divine truth, in whose *human* form He descended from heaven, rebuked the temptations and assaults of Pandemonium depth after depth, some specific frailty in His maternity was stricken, and some exact opposite quality of divine justice and judgment took its place. When He had trodden the winepress alone, and sin by sin the hells were under His feet, the Jewish maternity was extant only as a natural remainder, and after the death on the cross it was lost in the divine natural humanity which took its place bodily. Then, before the Angel of the Lord rolled back the stone from the door, that the women and the disciples might enter and *see*, He had risen from the sepulchre, leaving nothing there but the folded linen clothes. No longer the Son of Mary: to the first Christian Church in the First Advent, the Son of God: to the second Church and the Second Advent, the one only God of heaven and earth.

We now *see* by a plain revelation, which contains for our most exacting theoretical intellects a perfect doctrine of the Work of the Redeemer, that He resisted and so vanquished the sin of the world just as He commands us to do, and that He did this in a human nature assumed for redemptive acts, and not in the registered characters and imperishable "Book of Life" of sinners. He is therefore our divine example, commanding us to work out our own salvation as He worked out His Glorification, and also to know and acknowledge that it is entirely of His mercy when we attain that blessed end. We also now *see* further that the Lamb did not lead Himself into temptation, did not summon and assault the hells, but endured, bore, and carried our iniquities, and meekly overcame them. And that now, in His own single divine Person, through the victory which He won, and the Godhead which He brought down, He keeps the Hells under Him in everlasting subjection.

III.

Why the Lord's Advent by Birth was necessary.

It remains to be *seen* *Why* Jesus descended from heaven, and *Why* we must *see* Him abolishing the sin of the world, when yet the process had, in its divine dealing, no immediate reference to men on earth, but in the first instance to Himself alone, and to His Godhead.

He could not put on a nature without being born in nature. Creation or birth are its only gates. Had He been created like the first Adam, He would have been a finite man. To be the infinite man in nature, the infinite must be His Father, and, for nature's behoof, the womb of the espoused Virgin His mother. The fixity of nature is so accomplished; and He becomes first a natural, and at last a divine natural man. What was the necessity commanding this?

There was divine necessity. The new divine nature in which ultimately He was in the world as the right arm of Jehovah, gave Him all power in heaven and on earth. He used this power to execute Judgment in the world of spirits, and re-establish order beneath the spiritual heaven, which in default of a divine nature under it lacked true foundation till then. "He came to save the spiritual." This Judgment is spoken of in the Gospels. Preparation for it was perpetual from the preaching of John, and when Jesus sent forth His twelve disciples, and enjoined them to go to the lost sheep of the house of Israel, He said, Preach, saying, "The kingdom of heaven is at hand." The judgment signified by the nearness of heaven, or by heaven at hand, was a divine event springing immediately from the new nature which Jesus had put on. The nearing of the heavens causes judgment in the world of spirits. It is written in the Psalms, "Bow Thy

heavens, O Lord, and come down, touch the mountains, and they shall smoke. Cast forth lightning and scatter them ; shoot out thine arrows, and destroy them." The mountains are aggravated self-love, loftiness of evil. The bowing down of the heavens by the Lord, His condescension, causes them to manifest their internal volcanoes of hatred against heaven, and to undergo judgment and perdition.

Thus although Jesus abolished the sin of the world in His assumed human nature, and not in the evil nature of mankind, He descended from heaven solely in the interest of His creature, man, for his redemption and salvation. He took away the *sin* of the world with no conditions as to any part of the sin ; thus again not in or for sinners, penitent, or otherwise ; but for His own purpose of making human salvation by human efforts possible.

IV.

The Consummation of Judaism and its Consequences.

When the Lord was born into the world, the hells were dominant in the world of spirits, the state first entered by all who die, being intermediate between heaven and hell : a realm of specific roads leading to each final abode according to men's specific characters. The natural world also was invaded and overpowered by the infernals. For the ways upward just mentioned were blocked and the ways downwards stood open. The destinies of the earth were conglutinated as it were in mid-air. The Jewish Dispensation, the last possible religious drama of mere mankind, was at its end. The form without the substance of a Church, it was in consummation. The majority of men on earth, especially of ruling men, were sunk in evil, and for thousands of years had fed the hells with vast worsening populations of their

children. So they overflowed into the purgatory or intermediate state, and there, unjudged and powerful, with nothing but an influx from heaven unseen and unheard to check them, and with no will to receive this influx, they built for themselves false Churches and States on exceeding high mountains, the images and likenesses of the decayed Judaism on earth. All continuance of events conspired to the predominance of Atheism, and to the extinction of our race. The hells in their then high places, as dense darkness between heaven and earth, were an impenetrable firmament of respectable evil and falsity between God and man. They were closely related by sympathy of sin with the consummation on earth. No Man was remaining. Possession by devils was extant and imminent. See especially Mark, chapter i. Freewill, God's first constitutional gift in men, was in peril, and demoniac insanity crept over the dying *Æon*. A natural man, yea, a divine natural man, was needed in the breach. None but such a man could do the work. *Deus interest, dignus vindice nodus.* So, to meet this necessity the Lord made Advent. By a divine life in a natural body such as we possess, formed in a natural mother, He made Himself Justice ; and by fulfilling and thus becoming the Word and making it flesh, He made Himself Judgment. In the Word He became Law. In and after these processes He effected a Last Judgment on the world of Spirits. Restoring order, He took up the patient good, the souls under the altar, forming new heavens of them where the evil had been enthroned ; and forming new prison-hells of the evil. The History coheres, its stupendous pieces hang together as salvation and divine necessity. Every thing and event in mere nature could have been otherwise. This could not have been otherwise.

Such then is the reason why Jesus descended from heaven as the divine truth there, as MAN, which the divine truth from goodness is ; and why, led by this same truth from His natural birth onwards, and continually obeying it, He made

His Humanity divine. In common language it was divine behaviour and divine conduct which did the deed. So He conquered the Hells, and Himself became Sole Humanity. This work written of in the Prophets and Psalms, and throughout the Word, was effected by the Son conceived of Jehovah and born as to the body of the Virgin Mary, while He lived the simplest of humble lives with His fisherman-disciples. Slender rays of the divine dawn on occasions awakened their kind understandings. Good and evil of which they knew not, from the highest heavens to the lowest abysses of the hells, were in conflict in His unprecedented natural parts. In His temptations He often seemed to Himself to be among the damned. The Psalms assert this. And now first in a second Revelation through the prepared man, Emanuel Swedenborg, do we *see* the stupendous thing which was pleaded, and the Redemption of Mankind which was accomplished, in the Lord's Incarnation.

The truth is now again and again obvious that Christ's victory over hell and death solely in man's interest, therefore of mere love and mercy, does none of man's proper duty for him. It capacitates him, however, if he chooses, to be a spiritual man, a moral man, a rational man, a social man, and a sound, healthy, natural man. This the Lord has effected by redeeming him from the overweight of the power of hell; in other words, by making Freewill into a just balance, unassailable. In persons not insane and irresponsible, man has his own liberty and rationality, and stands or falls by the use, or abuse, of these faculties. To reach the heaven for which he has been born, he must, *as of himself*, shun evils as sins against God, and do the duties of his calling sincerely, justly, uprightly, and faithfully. These things fulfilled, he must attribute the good of the works solely to his Almighty Guide, and not to his own will and way. What the Lord has done for him, therefore, is, to leave him without the excuse of over-pressure from temptations. Hell can no longer 'possess him' except by his own invitation of evil: sal-

vation, God's final work, is for all of us; His election, but our selection.

V.

The Lord came to confirm the Law and the Prophets.

Swedenborg states this conclusion as follows: "*Taking away sins* amounts to the same thing as redeeming man and saving him. The Lord came into the world that man might be able to be saved. Apart from His advent no mortal could have been reformed and regenerated, that is, saved. This could be accomplished after the Lord had taken away all power from the devil, that is from hell, and had glorified His Human, that is, had united it to the Divine of His Father. Had these works not been done, no divine truth could by any possibility have been permanent with men, still less any divine good; for the Devil, who had until then the greater power, would have plucked these things out of his heart. From these considerations it is evident that the Lord has not taken *sins* away by the passion of the cross; but that He takes them away, that is, removes them, with those who believe on Him by living according to His precepts. This also the Lord teaches in *Matthew*, "*Think not that I am come to destroy the Law or the Prophets. . . . Whosoever shall have destroyed the least of these commandments, and taught men so, shall be called least in the kingdom of the heavens; but whosoever shall do and teach them shall be called great in the kingdom of the heavens*" (v. 17, 19). From reason alone, provided it have some enlightenment, everyone is able to see, that sins cannot be taken away from man except by actual penitence, consisting in this, that the man sees his sins, and implores the Lord's help, and ceases to commit them. Seeing, believing, and teaching anything else than this comes not from the Word, nor from

sound reason, but from blind desire and headstrong will, properties of man's selfhood, by which the mind's discerning faculty is infatuated" (*THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD*, n. 17).

VI.

What were Christ's Temptations?

In the gospel-coherence they were temptations to "the sin of the world." Have we knowledge from the Word on this subject? The ground which made such things possible was the possession from his virgin mother, Mary, of a Jewish Nature. Jewish inclinations were qualities in that human which could be tempted; which could be subject to the trials to which the "chosen people" had succumbed: in short, to the sin of the world. Out of the chosen people the Virgin was the chosen Mother. The ages of the life and history of the children of Israel are the broad canvas depicting the character of the inheritance in the human nature assumed by the Lord. The Virgin, in whom that nature is not made apparent, completes and consummates it as a natural plane for divine use. One dominant lust stands out in the race itself: one love of dominion: gendering the Jewish demand for a Messiah who should govern the world, constitute the Jews supreme in it, and under them enslave the Gentiles.

Holy Scripture does not leave us without express instruction respecting the temptations of Jesus, which are universal likenesses, in the whole, of our particular temptations. As is the way in the creative Word, the lineaments are drawn in narrative form, and are an epitome of what the Lord underwent for us. They are divinely dramatic. We have then to sit in the stillness of faith, to listen to the letter as it was spoken and is written, and to pray to have our eyes

opened to have a beginning of understanding the Representation. Unlike human dramas it is divinely serious.

As we read in Matthew, "Jesus, when He was baptized by John, went up straightway from the water: and behold the heavens were opened unto Him, and He saw the Spirit of God descending as a dove, and coming upon Him; and lo, a voice out of the heavens, saying, This is my beloved Son in whom I am well pleased" (iii. 16, 17).

VII.

The Temptations.

The First Temptation.—After the annunciation of the "beloved Son" from the heavens, the divine Narrator proceeds: "Then was Jesus led up of the Spirit to the wilderness to be tempted of the devil. And having fasted forty days and forty nights, at last he pined for food. And coming to Him, the tempter said, If Thou be the Son of the God, say that these stones become *breads*. But He answered and said, It has been written, Man shall not live by *bread* alone, but by all the Word that proceedeth out of the mouth of God" (iv. 1-4).

Who would expect this next scene in the divine drama? —Jesus led up of "the spirit," not here named of God, to the wilderness, to be tempted of the devil? The humanity has been exposed to the opened heavens, and to the visible descent of the dove, which itself is a dynamic "representative of purification and regeneration by divine truth." As a consequence, straitness and barrenness afflict the Saviour. Consideration from the divine explores the human as to merit, and heaps coals of fire upon its head. This must be where truth from heaven is proclaimed to a human nature selected for such an end in God Man. Affliction in ordinary life is the parent of great issues. In religious life, as Bacon says, "prosperity is the blessing of the Old Testament, but

adversity is the blessing of the New." Trial comes whenever in the regenerating man his life is confronted with the voice of conscience audible from the Word. It came to pass of supreme necessity in the process of the Lord's Glorification. He was not rebuked by light or conscience, but visited by divine love which He could not then appropriate to His human. He was led up to this state in which He fasted forty days and forty nights. In the misery, when the humanity was the wilderness, non-reception there made void the nourishment of the Father's words, the bread and sacrament, nay, in the Lord's case the Divine right, of the soul. We know from experience that in anxieties and fears even natural, the mind can take in nothing for invigoration and support ; nothing interests it ; but it resorts perforce to the waste howling wilderness around. What must the case have been when the Spirit of God thus proclaimed as the Father, through the heavenly dove, explored the natural mind of the Son, the Redeemer. We see at least that the divine approval led up at once to the dire provings carried out in the Temptations. We see the furnace in which the gold was placed.

On this subject the Rev. William Bruce observes as follows :—" Though temptation does not come from the Spirit of God, it comes of receiving it. The Spirit does not tempt, but it leads into that state in which temptation is experienced. Temptation is an inward spiritual conflict between good and evil, truth and falsity. There can therefore be no mental conflict except in minds in which these opposites are present and active. The natural or unconverted man, who has no spiritual good and truth, and has no concern about eternal life, knows nothing of spiritual temptation ; there is nothing in him to tempt. He follows unresistingly the impulse of his natural affections, and pursues his temporal aims undisturbed by eternal considerations. It is when the Spirit of the Lord descends upon him, and enters into his heart, that his false peace is first disturbed" (*Commentary*

on the Gospel according to St. Matthew, pp. 60, 61. London, 1867).

"The tempter came and said unto Him, If Thou be Son of the God, command that these stones become *breads*." If Thou be ! The temptation was, to doubt ; to ignore the divine manifesto which had consecrated Him, and to supersede faith born of divine filial love, by proving that He was Son of the God. The appeal was to the Son of Mary, and, by the plain text, not to the Son of God, who was not recognized as such. Jesus answers from the Word ; and thus from His own Divinity. "It has been written, Man shall not live by *bread* alone, but by all the Word that proceedeth out of the mouth of God." Bread alone is truth without use, and without fruit of good ; insincere truth not applied to good, knowledge for its own sake, disconnected from life, and uncorrected. All the Word that proceedeth out of the mouth of God, is the Word itself, fulfilled and glorified in Jesus, Who made it into flesh ; and needful for the regeneration of the natural mind, and its salvation. The devil's plural, breads from stones, perverts them into falsities.

The belief in the voice of God testifying to His beloved Son, that is, again to say, faith in all the Word, as divine natural truth and good, proveable only by living according to it, is a part of our lesson to-day and forever as issuing from the Lord's victory over the devil's first attempt or temptation. See, *The Man* ; He Who lives by all the Word that proceedeth out of the mouth of God. It is evidently the Lord. We revert to this subject later on.

The Second Temptation.—Then the devil taketh Him to the holy city ; and he set Him on the pinnacle of the temple, and saith unto Him, If Thou be Son of the God, cast thyself down, for it has been written, He shall give His angels charge concerning thee ; and in their hands they shall bear thee up, lest haply thou dash thy foot against a stone. Jesus said unto him, Against this it has been written, Thou shalt not try the Lord, the God of thee" (iv. 5, 7).

Jesus taken by the devil to the holy city, is temptation to false doctrine of religious faith. The devil is now *religiosum*, a religiosity. The pinnacle or wing of the temple on which he sets Jesus is external dogma about salvation. It is to be effected by another than Himself, not by His own right hand and His holy arm. The highest of high places represents external holiness without internal: Jewish and all other sanctity apart from reformation and regeneration; canonized ecclesiasticism and the sacrificial blood of the Saviour glorified. Doubt is again commended by the devil to the Son of Mary. He is to prove His sonship to God by putting heaven through diabolic scientist ordeal. The foot of the Saviour is the divine natural humanity. The stone with which, haply, it would collide if the devil had his way, is the salvation of the maternal humanity, with Father Joseph of the genealogy also, as Himself. The angels of God, divine truths, are simply Deity from Whom heaven is heaven, and Who now speaks. Jesus saith unto Him, Against this it is written, Thou shalt not tempt the Lord thy God. The Son of God here naming Himself Lord and God, confounds the attempted possession of the Son of Mary.

The Third Temptation.—“Against this, that is, in opposition to the Word ending the second Attempt, the devil taketh Him to an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them: and says unto Him, All these things will I give Thee, if falling down Thou wilt worship me. Then saith Jesus unto him, Get thee gone, Satan; for it has been written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him, and See, angels came and ministered unto Him.”

The mountain exceeding high—*nimirum excelsus*—is the Jewish humanity as a summit, thus representing Roman and all other human nature on earth: the vast field of temptation still offered in the Son of Mary. It is the Messiahship

especially as interpreted by the Jews out of Moses, the prophets and the Psalms. “Evil, be thou my good” is now the policy. The view from this mountain of remorseless selfishness, from this universal captivity to Babylon, native to the infernals as an imagination of their own, is in manifestation to Jesus as King of the Jews, and shown by the tempter. Observe that Satan took Jesus *to* the mountain, but it is not written that He ascended it. It embraces in Satanic panorama the evil nations and false peoples of the world; the glory of their proud love of rule, and the gentle diplomacy of their enormities. Spiritually the mountain supereminent comprehends the hells, in which the devil invites the Son of Mary to be his subject, and to rule under his dictation; promising that he will give Him all these things if He will fall down and worship him. This subjection also, invading the earth, would realize Jewish ambition, and carry to the end the nature deeply hidden in the Son of Mary. Then saith Jesus unto him, Get thee gone, Satan; for it has been written, “Thou shalt worship the Lord the God of thee, and Him only shalt thou serve.”

After the miracle of the loaves and fishes, in which Jesus fed “about five thousand men” on a mountain where He sat with His disciples, “those who had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world. When Jesus, therefore, perceived that they would come and take Him by force, to make Him a King, He departed again into a mountain Himself alone” (John vi. 14, 15). The whole chapter deals with the nourishment of man by the Lord as Himself living bread, flesh and blood, to be eaten and drank; “for My flesh is meat indeed, and My blood is drink indeed.” Those who had seen and participated in the miracle of His bounty, manifested the Jewish nature in desiring, as He perceived, to make Him a King. He, the life of the world, was to wear an elective crown. Notice that the miracle took place on a mountain. This

height signified His Divine Goodness and Love for the human race. And after His perception of the aim of those who would make Him a King, "He again departed into a mountain, Himself, alone." A more elevated state was assumed in which no one was present with Him. Immediately after this He walked on the sea in tempest. These two mountains are states opposite to the exceeding high mountain to which the devil led Him; and they mean the kingdom of the heavens, in contrast to the mountain of Satanic vision, and to the proffered dominion of the hells.

It is not the purpose of my brief Notes to dwell in detail on the internal sense of these Revelations; but rather to point attention to some doctrines of the New Church which are drawn directly from the Divine *system* shining through the literal sense. For the spiritual sense we refer the reader to the Writings of Swedenborg, the Lord's Commissioner; and let those who as yet cannot read him, consult the works of the Rev. John Clowes, and the Rev. William Bruce, who have prepared the way for a large and connected view of the Four Gospels. The narratives of James Spilling are also Primers of the Evangelists; and introduce us into paradises of thought that lead gently up towards the heights of the Word.

VIII.

Series in Temptation.

The Word in the letter is a series, just as created nature and the stellar universe are *in* series; and as humanity itself is. The attempts of evil and falsity are in a series. Nothing escapes the inexorable domain of consequences. The Lord's temptations are evidently under this divine order which holds in connexion all

things in the heavens and the hells. In this series the faculties of the infirm humanity were assaulted from the inmost to the outmost, through the ruling loves which they contained. The wiles were directed with infernal skill to the frail nature inherited from the Virgin, blessed among women. She, by the beauty of the Lord, her Father, seems to stand without recorded sin as the Eve of prophecy: as the second Eve, fulfilling the Word, that the seed of the first should bruise the serpent's head. Nevertheless she contained in very nature the latent *summum malum* of all the surviving children of the first Adam.

In attempted pursuance of the series inevitable in all Divine works, permissions and contingencies, we observe that when the Lord recovers from the contrast between the loving assurance of God, His Father, and the wilderness of naturalism to which He was led up by the Spirit, His pining for food testifies to a new longing for instruction in the way in which He should go. His faculties for expected truth are hungry. The tempter now came, and would be His schoolmaster, if Jesus will be his pupil. Accordingly he proffers doubt as to the relationship of Jesus to God, and suggests experiment, as a scientific confirmation, or fair disproof, of His presumed position. So natural truth will be assured, and the devil's "higher criticism" will be satisfied. The voice from above had said, "This is my beloved Son." Let this be tested by the tempter's scriptural *novum organon*. Let these stones become *breads*: the devil commanding Jesus to command that it be so. Thus the order of things need not be shocked, and the natural mind will be self-contained, and be inviolate. The miracle, if it occurs, will become the property of the devil, who indeed worked miracles in Egypt; and if the miracle does not occur, the presumptuous Sonship will be disposed of. And then other similar voices from heaven, nay, all such, will be discredited. It is a plausible process invading all sects and churches to-day, and the existence of God, and the Divinity of the Word, are denied

and dissipated in it. The first temptation then is that natural truth, in itself in good hands a good bread, deprived of its unity, shall collide with spiritual truth, judge, condemn, and execute it.

The habit of making worship of our own hereditary limits into a tribunal sentencing the Word to *auto de fe*, is epidemic among the learned. It has its series. It is sensualism in science preparing for sensualism in life; evolving the stones of the heart of your wishes into the loaves of your practices. It has nothing above it; no divinity, no law, no pressure. To the wilful and the thoughtless it appears a small thing, harmless to them, and it allows the narcotic prayer, peace in our time, O Lord, to be uttered. It is the beginning of an atheism and anarchy in which no master and no god are infernal order and liberty. The first beginning is protoplasm, and the first end is respectability. The end afterwards is confusion, chaos and limbo. Beware then of conceding to yourself that habitual negative principles are "negligible quantities." Know on the contrary that nothing higher than the ghost of temporary self-interest, can exist under these presumptions. Cannibalism can be the end of godless respectability when modern thought has fasted forty days and forty nights. Do not plead your ancestral heredity, as Mr. Bradlaugh did, for infidel states of mind. The soil in which you grew can be rejected as your pauperism. You can have a spiritual Father, and be His Son, and inherit the riches of His love and mercy. But first accept His whole Word, live from it, and see what comes of it. This experimental method is the fair way of proving all things.

Under the category of "revelation limited" there are many who take shares in the gospels; who indeed subscribe to them, but are responsible only for what they like. We have first the Gospel of Paul of Tarsus as the Gospel of Christ, written before the New Testament itself, and of which he declares,—"Though we, or an angel from heaven, preach any other gospel unto you than that

which we have preached unto you, let him be accursed" (Galatians i. 8). This is not a gospel of the Incarnation, but mere tidings of Paul's conversion; and although he had opportunity to gather up the story of the external life of Jesus Christ, he avoided the disciples now become Apostles, and is the first justification of non-conformity in the unlettered days of the earliest Christian congregations. On this subject see SAUL OF TARSUS, OR PAUL AND SWEDENBORG, BY A LAYMAN, 8vo, 1877. The author is Ralph Nicholson Wornum, well known for his contributions to the History of Painting; and who will be known as the bearer of a message of conscience to the late posterity of the New Church. The book is an earnest survey of Paul's pretensions, and a keen dissection of his influence on Christianity. After the controversies of this stormy age, the voice of Swedenborg from the spiritual world will in time be heard and considered, as it is reported in full in this fearless documentary volume which every New Church student should hasten to possess.

Paul had the excuse of not having the Gospels before him when he wrote his Epistles. He could not pick and choose from their contexts. But now that these are extant, we have preferential versions of them. We have the gospel according to Emeritus Professor Newman; according to the Rev. Stopford Brooke; according to Renan; according to Tolstoi; and very many others. In the Christian Church now consummated, every branch of it contracts out of many literal liabilities of faith or truth. The union of such Christendom is impossible, because there is nothing left to gather and unite. Religious truth and good are gone from the Chief Priests and the Rulers. The New Church however has five loaves and two fishes. And those who will obey the Lord's Commandment, and sit down on the grass with His blessing, will receive the food of a New Dispensation, and a real Christendom can come.

The Gospels which we here consult throughout are those of Matthew, Mark, Luke, and John. Inasmuch as these pourtray the temptations of Christ, they are written by Christ Himself, for none but God-man could know to write them. He used the memories of His disciples, the "ancient and dotal" memories, if you like, for he uses everybody and everything, as His divine purpose moves. The Four Evangelists, however, without knowing it, were His scribes. The consequence is, that the Gospels, as the New Word, are accommodate to man everywhere; that is, in all the stages of his being: that every iota is divinely natural for men on earth, and divinely spiritual for their angels. That heaven has the soul of the Word, and the true Church, whether few or many, has the body of it. And thus the two realms of God in the faithful are united as one soul to one body. A common ground between heaven and earth is now given, by the revelation of the spiritual sense to the natural. Utterly accepting this, it comes home more and more every day by wonders of thought and love, making all things new wherever we discard the limits of our own invention and conceit.

On the main subject of these pages I have confined my basis to Matthew's narrative of the Temptations, Attempts, Trials. Each Gospel stands by itself in its own specific series. The Four Gospels themselves are also in series; separate Revelations for separate ends. The diversities and divergences in them, beginning with the different genealogies of Jesus Christ, want no harmonizing but the acceptance of their spiritual sense. The use and good of them is their soul: "The divine truth is various; the divine goodness is one." In this use they are one, as the three heavens, and the Church, which is their representative here, are one.

IX.

Periods in Temptation.

The first temptation embraces the early life of Jesus, in which His Sonship was gradually revealed to Him, and which, after His baptism, was consummated in the opening of the heavens, the descent of the Spirit of God as the dove, and the voice of His adoption. His childhood, as Swedenborg was instructed to show, was an epoch of direful temptations, through which His divine and human-divine innocence rebuked the deepest hells, and overthrew their power in His humanity. Ordinary childhood to my own knowledge has grievous and horrible trials of the same kind, which have survivals of stored uses in later life. The general child-life in the world has also some magisterial power or influence over its mature and senile sinners. The childhood of Christ had divine power over earth and hell, and over the heavens. Isaiah writes,—"Unto us a child is born, unto us a Son is given, . . . and His name shall be called Wonderful, Counsellor, the mighty God, the Father of Eternity, the Prince of Peace" (ix. 6).

If, however, the early life of Jesus was signalized by the First Temptation and the First Victory, the result was continuous from the Father, and was a way, truth, and life, a wisdom of divine innocence to the end on the Cross. One victory flowed into another, as the Glorification was accomplished. The Prince of Peace at the end of the divine titles, signifies this unity at last; it applies to the child and the Son as well as to the Father of Eternity.

In the second attempt the devil accepts Judaism, admits or grants Jehovah, quotes His Word, and counsels the fulfilment of prophecy while himself perverting the prophecy. Defeated as to divine natural science, confirmation in which the Lord has now received, the devil com-

mends faith in the letter of the Word, but again for experiment and trial about the truth of the Sonship of Jesus from the God. The pinnacle of the Temple is the "Laboratory" where he would break the humanity from the Divinity. Salvation by faith alone, which leaves the devil as owner of works, is the vivisection contemplated. It patronizes every perilous leap of suicidal evil suggested by demons. By profanation it enacts safety in sin, not salvation from it. In the first trial the attempt was, to overthrow the whole natural mind of Jesus as a vehicle for His Glorification, by making Him incapable of receiving immediate instruction, revelation, light, from the voice of God. And by making the Opening of the heavens incredible to Him. In the second attempt, in which the devil would recover himself against the defeat of the first, the spiritual mind in the Church is assaulted, and in this again God is not to be trusted, but tried. So the spirit will be killed, and the letter, capable of turning every way, will survive.

If the first trial belongs to the Lord's childhood and youth, when He was subject to Joseph and Mary, and when He said to them, Wot ye not that I was about My Father's business, the second trial relates more especially to His Ministry, when He went inside the temple and taught in the synagogue; and also when "He went into the house of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold doves. . . . And the blind and the lame came to Him in the temple, and He healed them."

In this attempt the devil has fallen from the high ground of the first engagement, from the heaven which lay about the Lord in His infancy, to the sphere of doubt and disputation and tradition represented in the Jewish Church by the Scribes, the Pharisees and the Sadducees, and to their literal demand for miracles, and disbelief in them without constant repetition. It recalls the bearing of the Jews after

the miracles which accompanied them from the Red Sea, by Sinai, through the wilderness, to Canaan. Selling doves coming after the money-changers signifies making spiritual purification into ecclesiastical merchandize. INDULGENCES.—Overthrowing the seats of the traders signifies the eradication of this Jewish tendency in the early Christian Church.

As a commentary for to-day, this second attempt, foiled in Jesus, affects both the Church and the world. In the Church it breeds truth without good, faith without life, formalism without understanding, dogma averse to doctrine. Out of the Church, with the learned and the scientific, it finds disbelief on the ground of the falsities of orthodoxy: embraces atheism as an escape from tripersonal polytheism; and from the mythology of the atonement, and the general abuse of reason which it leaves behind it. Scientific light is invoked in the field of darkness, on the ground of the total want of doctrinal illumination issuing from the Churches. Lack of religious interest, though not of critical and controversial learning, becomes universal. Moreover, the mind of the Churches invites attack. They are, unless politically, helpless and unresisting; and admit the vagaries of resolute materialism as not incompatible with "holy scripture." This latter state in both Catholicism and Protestantism is a policy of ecclesiastical defeat. Nonconformity crowns it in the popular Book, *Natural Law in the Spiritual World*: where evolution and its consequences are freely accepted, and obeisance is made to the blind gropings of naturalism.

This to-day is not a small thing. It marks for the whole ecclesiastical mind the consummation of the age, and the end of the Church.

A further descent is made in the third Attempt. The three events are strong chains round the devil himself, and this is signified in the letter by the Greek word *παλιν*, signifying here not *again*, but against. It means the tug of diabolic War. So after the *fulmen*, Thou shalt not try the

Lord thy God, Satan acts as stricken. *Against this* he flies disconcerted, and leaves Revelation and Religion alone, confessing to his own *proprium* or *amour propre*. To this he confidentially introduces Jesus. The humanity can still be tried in the Jewish *proprium* which breathes towards a kingdom. The Messiahship of worldly ambition is the rock on which the vessel of Judaism threatens to founder. The Lord is now coming into His kingdom, and the devil proffers Him as a last resource the kingdoms of the earth, and the glory of them; and shows them to Him. It is material temptation: question of life and death. What will Tiberius say? What do the High Priests and the Rulers say, to the King of the Jews? Would they not accept Christ if He overthrew Pontius Pilate and then Tiberius? It seems as if in the last historical act the Priests and Rulers trembled in a balance, and seeing in their rooted materialism what Jesus as a wonder-worker had undeniably done, they superstitiously considered whether terms could be made with some divinity—whether Moloch or Jehovah—which dwelt within this unknowable Man who confronted them. They repeated even when Jesus was on the Cross the doubting *Ifs* of the devil's first attempts, which, to their minds, could truly be called Temptations. "If Thou be the Son of God, save Thyself." They felt that if they were in His agony, and had the power which He had shown, and still professed to have, they would exert it to "save themselves." But the kingdom of Jesus was not of this world, and saving Himself was not of the world. This third is the lowest and most external of the attempts. It is Satan disputing about the body of Christ, and mistaking his own body for it.

Note that the devil, when Jesus dismisses him, is Satan. The devil is the impersonated evil of the hells; Satan is the falsity. Both titles cohere in the devil. Satan is also besides a more superficial Hell, a father of lies for himself. His promise of the kingdoms of the world and the glory of

them to Jesus on diabolic terms is a lie; and therefore Satan is named. The Lord in His good time here on earth will have the kingdom, the power, and the glory.

In the Lord all temptations were overcome, and His maternal heredity or infirm humanity, in which He talked with the Father as a separate person, was at length put off and dissipated. In man the process is now twofold. Those to-day who receive the new Religion in His Second Advent, are living in the dawn and promise of a New Church with blessing and permanence assured to it. The descent of the New Jerusalem commences. The Second Coming of Christ in His sole Divinity, by removing the shroud of darkness wound round us by the hells, has given new faculties of will and intellect to all the earth. This newness of freedom, which is nothing other than a worldful of fresh free-will, has before it a realm of unlimited good for the good, and of evil for the evil. There never has been such common liberty. The New Jerusalem in man is now in the third temptation. Naked self-love bestrides its narrow world like a Colossus. All nations are struggling for rule. Our fair sister France, by very phrase, for glory: Britain, for complacency and business: and all, for gain: each leading power craves universal dominion for its own quality. This too high mountain of avowed selfishness, built into a warring dynasty of evil giants as a new heathenism, is ascended by imperial, regal, and republican lusts to different altitudes; and more and more as the Word of God is denied, falls down and worships that special devil and Satan who promises to give all these things proportionally to his lowest devotees. Instead of the ten commandments of the Old Jerusalem, and the two summary ones of the New, on which hang all the law and the prophets, mankind is a thousand million voting machine enacting its wills by chosen chiefs from the mountains of its egotism. Hatred is the common spirit of the nations; cunning, the wisdom; cowardice, the friendship; and progress in these things the life and onlook.

The tiny force which confronts this movement towards doom is the New Jerusalem. It is itself as a little child born in the manger where the knightly horses of instruction feed. It has Sinai and Zion with it; and the Mountain of the Transfiguration; that high mountain apart into which Jesus brought the chosen disciples up. And now again as at first. "See, A bright cloud overshadowed them, and see, A Voice out of the cloud, which said, This is My beloved Son, Hear ye Him" (Matthew xxiii. 2-5). And it has, in its keeping, doctrine from the Word, which alone will be sufficient, in unbroken procession, from our reception of the divine natural humanity of the Lord, to restore the balance of order, and to seat love with wisdom upon their final thrones in His new and everlasting Æon.

X.

Summary.

These three temptations exemplary in the Lord, comprehend all life for us men. Want of trust in the Word of God is the first weak spot which the devil finds, and he summons his learned critics to see to it. Faith in truth is to be suspended until external crucial science confirms it. This involves endless repetitions. Let fellows of Royal Societies do all that Christ did, and themselves rise from the sealed tomb in due laboratory, millions of times if there are millions of doubters. Nothing shall be authoritatively good or bad until after such ordeal, which shall itself have no end. So the divinity of the Word is mocked out of time and space. This was attempted in the Saviour, and the tempter was foiled. In the second state, the devil appropriates the Word, and invites Jesus to profane it, and again to prove His Sonship by miracle. Instead of this the Lord proclaims His Godhead. Priesthood on the evil side was represented

by the devil; but kingship, the dominion of evil through falsity, by Satan, now seen as the tempter. The devil is imprisoned; the resources of hell become internal and limited to itself. God and heaven have disappeared, and lust and atheism are counselled; kingdom and glory; and worship of the god of satanic reason is proposed as the end of the drama. The Saviour disperses these infernal principalities and powers for Himself.

Thus the series stands out more distinctly. The Saviour gains in the trials—1. Natural Revealed Religion, the celestial state, the innate Word. 2. Spiritual Revealed Religion, the Spiritual State, the written Word. 3. The divine natural humanity; all power in heaven and on earth.

The third is the only attempt properly to be translated as temptation. The first and second are combats against hell from the natural power of the Word; the first from the Adamic Word, the second from the Mosaic. In the third the devil has something of his own to offer; he deploys the vision of universal rule; and promises the gift of all the kingdoms of the world and the glory of them. This is a bribe to the infirm humanity; and the corrupter believes that every man has his price. He also knows that the kingdoms of the world and the glory of them are presently his; as they must be in the consummation of the age when the Church has come to an end. He would make a present of them to Jesus. In the attempt, the signification of the event is reversed. Satan has gone; and the kingdoms of the earth and the glory of them signify not so much the first Christian Church as the New Jerusalem, of which it is written, "The nations of them that are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honour into it" (Apoc. xxi. 24). Looking onwards to the *Apocalypse*, expressly named by John as "the Revelation of Jesus Christ," it is written that one of the seven angels carried John away in the spirit to a great and high mountain, and showed him that great city the Holy Jerusalem descending out of heaven

from God. This is a manifestation of the Bride, the wife of the Lamb, the New Religion now in advent.

What an object lesson on *mountains*, in their two modes of divine and infernal, are these various passages in which they are mentioned, to the new human intelligence!

The reader will do well to remember that what, in the letter of the Word, seem merely questions and answers, are examinations of the Logos on which life depends. He who triumphs slays the adversary. The *tempter*, the *devil*, and *Satan*, three names with three meanings, were each of them dead after the three sentences against them. How were they dead? They were dead spiritually, in the second death. They were cast into hell. Were they not then always in hell? No, good reader. Hitherto, at the end of every Church, owing to the strong invitation of mankind to the tempter, the devil, and Satan, they have come forth, and filled the world of spirits, and there built the "former heavens and former earths which passed away." See the APOCALYPSE, and the *Apocalypse Revealed* by commissioned Emanuel Swedenborg. When the Lord came in His own Person, and subdued the hells, His immediate presence in His Glorification inflicted the second death on all those evil spirits who had not undergone it before, and re-affirmed it for those old denizens of the abyss who had come out, tempted by the nations and peoples. The latter, who seemed to be on mountains of false heavens before His advent, were recommitted to the ancient doom. And now the Lord in His plenary power in the natural sphere which includes the hells, allows no exit from them excepting to individual men and women who lead hellish lives here. Such are permitted to run their course, which they could not do unless their days were fed by false and evil spirits. Bear in mind that seclusion in hell is life to confirmed sinners: if anything of heaven comes near them, their dead freedom cannot breathe, and they cast themselves into the pit in order to escape suffocation, and to be "*themselves again.*"

Before the Incarnation and Christ's natural divinity infernal *legions* were the tempters and aggressors; after it, evil men and women in the world drew single devils and Satans towards them by culture of specific evil and falsity; but no combined assault against human nature was possible any longer.

The mortal combat of the devil and Satan with the Saviour has penetrated into the Mythologies; and also in them illustrates the Dynamics of the Word. In the Norse Pantheon, question and answer respecting the divinities is carried on between Odin and the Giant Vaftrudner, and the Giant, after catechizing the God, is unable to answer Odin's own personal question about his Word, and therefore yields up his life. In the corresponding lore of the Greeks the riddle of the Sphinx has a similar result. When OEdipus freed Thebes by solving the riddle, the Sphinx threw herself down from her rock, and was killed. Spiritual and not natural life and death, heaven, and hell, are here signified by these wars of lower against higher powers. Logos makes and unmakes.

XI.

Supplementary Notes.

The evils and falsities exterminated for Himself by the Saviour are in rule to-day, and, if adequately examined in the light of the Word of both Testaments, are at the bottom of the world's religious, moral, social, political, national and international life; they preside in its dogmas and rituals, and so-called charities; in its scientism, art and learning; in its poetry and literature; and self-love as a devouring lion roars in its parliaments. So little, we again repeat, have the Lord's victories abolished or taken away the sin of the world anywhere else than in His own maternal humanity, which itself at last was bound to disappear. There, however,

through agonies or combats, *He gradually made Himself Justice*, and then, of divine right, through His Word made flesh in Him, He became the Judge of the world.

Consider this latter proposition for a moment. Why have we so little right or might to judge others? Because we are so far from being right ourselves. Why does no ruler or parliament feel able to preach with authority more than journalistic, to the governments of other nations, in condemnation of the wrongs inflicted upon their subjects or dependencies? Why is world-arbitration on a severe model impossible? It is because each nationality is itself bent and bowed with injustice, and, like Nero, cannot enter these sacred Eleusinian mysteries of ideal Justice, haunted as it is by its own matricides. Contrast this with Christ, on the mother's side a timely Jew, making Himself Justice, and then exercising its judicial rights. Common-sense is a furnace for trying gold, all through these Gospel Revelations, which criticize our virtues and hospitallings from their Great White Throne.

When were the Lord's Victories achieved? On this subject Swedenborg writes:—By the [three] temptations all those which He afterwards underwent are signified. He has not revealed more concerning the latter to His disciples. For it is said in Isaiah,—“He was oppressed, yet He humbled Himself and opened not His mouth; as a lamb that is led to the slaughter, and as a sheep before her shearers is dumb; yea, He opened not His mouth” (livi. 7; *Doctrine of the Lord*, n. 13).

If the treatise of Swedenborg here quoted be carefully studied, the evidence from the Old Testament to the New, and the lawful exactitude of prophecies to realized events, will be seen by the candid reader to be overwhelming. “Moses,” the Lord says, “wrote of me.” The Lord’s whole life is delineated in this His Doctrine for the New Jerusalem, the Jewish veil of the contrary Messiahship being dissolved in its glory.

The phrase, “It has been written,” often occurs in the Gospels. It means, for faith, acceptance, and an eternal settlement. Also, that in the sense of divine power or Word, nothing else “has been written” in the created world. “Heaven and earth shall pass away, but my Word shall not pass away.”

On the Cross the echoes of the devil and Satan, in their own words from the temptations, are still heard around Him, and the Jewish Church is now their mouthpiece. For the Lord is the Word made flesh, and His sufferings represent the violence done to the Word by that Church, in which the Word, the Logos, the divine truth, was crucified, died, and was buried. Thus when Jesus was on the Cross, “they that passed by reviled Him, wagging their heads and saying, Thou that destroyest the Temple, and buildest it in three days, save thyself. *If Thou be the Son of God*, come down from the Cross. Likewise also the chief priests . . . said, *If He be the King of the Jews*, let Him now come down from the Cross, and we will believe Him.” They spoke from the pinnacle of their temple, and the devil was with their fallen Church.

One more trial still remained: the Jewish Word fulfilled by Jesus “cried with a loud voice, My God, my God, why hast Thou forsaken me?” (Psalm xx. 1). “Jesus then, when He had cried again with a loud voice, yielded up the spirit.” This was the apotheosis of the Son of man, who could be tried in His Jewish maternity through the appearances of the letter which killeth. God is highest in our direst need; in Jesus nigh to identity. Of this death the Lord declared: “Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me; but I lay it down of myself: I have power to lay it down, and I have power to take it again. That commandment have I received of my Father” (John x. 17, 18).

XII.

Via Dolorosa.

The sufferings of Jesus Christ are a prominent theme in all the Churches. In the Romish Church they are dramatized, and pictured and sculptured, as the leading events of His divine life. The Crucifixion in evident importance furnishes the crowning dogma of the old Christian Religion. Its physical horrors are dwelt upon with an appetite which makes them apparently into the main articles of faith for salvation. The Cross has become our symbol and life of Christ. As the mortal End, it has with it the human-divine career of the Saviour; but it cannot properly usurp the place of the whole redemptive life and action which was consummated and finished in Him. What is most important in a divine series of powers and virtues, it is impossible to say: rather, all are infinitely necessary; and therefore the selection of the cross for single regard is not doctrinal but dogmatic. Moreover, the Cross and Passion were not the End, as the death was not; the Resurrection, Glorification, and Ascension were in superseding series the beginning and the end, the first and the last, the Alpha and the Omega, the God of the Natural man, the Divine Humanity.

It is written in Luke: "Then there followed Him a great company of people; and of women, which also bewailed and lamented Him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For, see, Days are coming, in the which they shall say, Blessed, the barren; and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?" (xxiii. 27-31). This passage instructs us how to love the crucified

Lord "with all our heart, with all our soul, with all our mind, and with all our strength" (Mark xii. 30). The way is, by exploring the evils which crucify Him in ourselves, and which kill love, and charity and good affections, and make us sentimental, unfeeling, and external. After this self-examination we can truly weep for ourselves as He enjoins, and practise repentance. Spiritually He wept for what the daughters of Jerusalem have to weep; for what He bore and endured,—for the Sin of the World. The cumulative degeneration of hereditary mankind, and the consequences of it, are what He foretold in this exhortation. The affections for evil now signified by the Daughters of Jerusalem, should be explored and corrected; for His agonies are not personal to us, but are veiled in the words, "Ought not Christ to suffer these things, and to enter into His glory" (Luke xxiv. 26).

In this exhortation, the Lord removed from us an impossible task, and commended to us an actual duty. No honest human being can weep over the sufferings of Jesus, which extended from the manger to the cross. They are straitly beyond us. We cannot indeed but be affected by the glorious pathos of the New Testament, tragic, unwailing, unemotional. But the sufferings of devotees in all ages, undergone for the set purpose of weeping for the Saviour, concentrated the attention of the self-righteous on their own sufferings, and made them meritorious and personal. The sufferings of martyrs had a better purpose, if they were not self-inflicted. Christianity, however, from the first was not an asceticism, but a blessed way to the conservation of all good things. He who was falsely called gluttonous and a winebibber, came to assume and redeem the sensual, not to destroy it. "He put on the Divine Sensual." It was indispensable to the flesh and bones which we saw Him have: it was the last omniscience of the Divine Natural Man.

Some theologians, thinking not sympathetically but philosophically of the redemptive sufferings of the Son of Man,

lean to the conclusion that His whole presence on earth was a phenomenon representative of what the Jews did to the Word: that His personal life was a figure to the drama of violence, and that the low estate and suffering and death of Jesus were but apparent. This the written Word does not countenance; reality, not seeming, is its postulate for faith. The divinity indeed did not suffer, but the Son of Mary suffered, and also the Son of Man. There is, however, doctrine to be seen before such sentiments, which came forth early in the Christian Church, can be dismissed. The Lord discourages the physical or natural investigation of His endurances by mentioning them so little in His own Works, the Gospels and the Apocalypse. They are written of throughout in His other Work, the Old Testament, but as figures; for instance, in the Prophets and the Psalms of David; and this mode concentrates attention entirely on the spiritual and divine side. The devout reader can peruse those portions which most explicitly signify the Lord's suffering, and can believe in his heart that they refer to Him, and yet never descend to dwell on the thorny crown or the nailed feet, or on the gall and vinegar. If he does imagine down to these things, he raises them into spiritual meanings in a solid of present doctrine which abolishes the shadowy past.

These things, and the Word is full of them,—as when Satan's temptings are evidently dramatic in Divine art for heaven and earth, both in audience,—tend to show that we must look into the reason why we are to weep not for the Saviour but for ourselves; for as well-pleased sentimentalists, enjoying the romantic pathos of interesting sufferers, we are all daughters of Jerusalem, who in tenderness to ourselves and our sins, for which we do not weep, shall begin to call upon the mountains to fall upon us, and upon the mounts to cover us.

Judging by what the mind and the body are in great crises, reason may humbly see that the Lord's sufferings on

the Cross, from the Divine Sonship now closing relations with the maternal natural, were more and more sufferings for the Sin of the World, and for the Judgment and destruction then impending. This was foreshadowed by the Lord's lamentation for the chosen people to whom He was divinely patriotic. "O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed He that cometh in the name of the Lord" (Matthew xxiii. 37-39). Jesus yearns over His unrepentant race, and, as their Lord, will be unrevealed to them to save them from greater damnation. And when He says, "Father, forgive them, for they know not what they do," it is impossible but that vast multitudes should be comprehended and gathered in this last prayer of the Son of Man from the Cross. Thus the Passion was less and less of physical agonies, and transcendently of agonized love in the closing hours of the frail humanity. Martyrs may illustrate this, but with an infinite difference. Many such, as History records, were not only lifted above bodily *feelings*, but were introduced by God's angels into rapturous states, and vision of heaven was opened to them, as if they had passed from death to life, and had left sin and sorrow, the pyre and the tortures, behind them. The death of Jesus was not thus. On the Mount of Olives, before the Crucifixion, being in an agony, He prayed more earnestly, and His sweat was as it were great drops of blood falling to the ground. And on the cross He gave up the ghost after crying with a loud voice in agony. Was it not agony for the sin of the world? Was it not the agony of the human as still of the world? For the Lord is divine Love itself, and, in contradiction to all first appearances, wrath and indignation have no part in the supreme Judge of mankind. These speculations, how-

ever, if allowable, belong more to the historical sense than to doctrinals.

XIII.

Notes on the Internal Sense.

That the Lamb of God took away the sin of the world by rejecting it from His own Humanity, and in His own maternal body, and did not cancel it in sinners, is declared by Himself in the words quoted from His Gospel of Luke. Let us endeavour again to see this text in the light of the New Church. "And as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, to carry behind Jesus. But there followed Him much multitude of the people; and of women; and these bewailed (*ἐκόπτοντο* = beat their breasts) and lamented (*ἐθρήνουν* = made dirges about) Him. But turning to them Jesus said, Daughters of Jerusalem, Do not lament over me; rather over yourselves lament, and over your children. For, See. Days are coming. In these they shall say, Blessed the barren, and the wombs that have not born, and the breasts that have not suckled. Then shall they begin to say to the mountains, Fall upon us, and to the mounts, Cover us. For if in the moist wood (*ἐν τῷ υγρῷ ξύλῳ*) they have done these things, what comes to pass in the dry" (*ἐν τῷ ξηρῷ = dead, sapless*) (Luke xxxiv. 26-31).

Christ's followers here, much multitude of the people, represent at first the simple, capable of receiving truths from the power of the Lord's goodness, and the authority of His miraculous dealings. The women represent the affections of that multitude, and their sympathetic horror at the cruel death about to be inflicted on the Son of Mary. He sympathizes, turning to them, to warn and instruct them. Daughters of Jerusalem, signifies the strong external sensi-

bility of the Jewish race, but not now of the Jewish Church. Do not lament over me, signifies that present external appearances and feelings must be put aside when the Word is to be received. Rather lament over yourselves, Enter more deeply into yourselves in My name, and at My command here, and discern your sins with sorrow, and your life in them: your actions are their children. For, see. An injunction to greater attention. Your external sensibility, if uncorrected, will externalize the mind, and make faith sensual. Days are coming. States of greater evil will ensue to those who disregard; who sentimentalize over the Saviour's cross without keeping His commandments. The first command here is, Lament not for Me. This must be obeyed by the Church. The second is, Lament for yourselves. In those days they shall say, Blessed are the barren, and the wombs that have not born, and the breasts that have not suckled. It is better to dry up the fountains of spurious grief, inasmuch as generations of evil and falsity spring from attributing merit to our pity for the Lord's sufferings. The marriage of the Lord with the Church, and of good with truth in us, is a blessed consummation when we refuse the temptation to make false innocence out of our temporary emotions. Then shall they begin to say to the mountains, Fall upon us = otherwise Communion with self-love which counsels barricades of naturalism against divine influx; and to the mounts, Cover us = and eternal death, namely hell, in preference to this visitation. The moist wood is the devastated Church in its earliest consummation, its sentimental, moist religiosity: the dry wood, the fuel of inflammation against the Lord at the end. This applies to the Christian Church as not shunning evils as sins first; but making merit of love, pity, and external devotion without previous repentance in act from habitual evils.

The Cross signifies the rejection and condemnation of the Jewish Æon. They laid it on a man whom they had compelled to carry it; a man from the country, from the field.

The evil nature corrupts the simple good to inaugurate a doctrine of vicarious sacrifice, and of spurious pity for the burden about to be laid on the Lord. It is carried at the back of Jesus; that is, it is rejected by Him from the first. He has to bear His own Cross. The field signifies man as to doctrinal good. The Cyrenian, one Simon, was an African, and may signify Remains, that is survivals, of the most Ancient Men. This transference of the Cross from Jesus to human nature, leads up in series to all that followed next. To the great following of *Multus*, the Laity, the commonalty, adding themselves to Simon the Cyrenian coming from the field; which signifies the propagation of the dogma of transference of the Lord's merits to man; and of man's sins to the Lord. It is when the women appear that the case declares itself. They beat their bosom, and rend the air with their dirges. Banded natural feelings are here averted from the true centre. Jesus turned to them, to convert them to Himself. He spoke, "Lament not over Me; rather over yourselves lament, and over your children." The coming ages of the Christian Church are in revelation here.

He counselled the women in parable-words about the blessing of being childless, of being loveless, and of being motherless. To those who are in the opposite sense fruitful, amorous, and motherly, apply the suicidal calls for hell and death in the Terror,—Days are coming. The development of continuous states of mental and affectional devastation, is shown from this first beginning of theatric sympathy with the Man of Sorrows; against which Jesus instructs them to weep for themselves, and for their children. He alone can endure His Cross: they could not bear it for Him. When its passion came, then all the disciples forsook Him and fled (Matthew xxvi. 56). Every man and woman has his or her own cross to bear for taking away his or her own sin of the individual. Failing to do this encourages and increases dersonal sin, the sin of the world in the world, engendering

the fiction of an Atonement by Christ's passion. This has led the first Christian Church into the second death, where it subsists, under the falling mountains which shut it away from the divine life, and under the covering mounts which in mercy make hell endurable.

XIV.

The Maternal Humanity.

The thought may come to others as it has to myself, that the human nature which the Lord took upon Him from His Jewish Mother, Mary, conceals the mystery that He died to its frailty daily, and yet put it off as matter, space, time and person, only by His death on the cross and His burial in the sepulchre. Whereas it might seem that in His redemptive Victories He dissipated and extinguished every day, *that* in the nature which had been tempted, or attempted, and then and there supplied its place with its glorified or divine counterpart. That this was not the case, the continuity of the Saviour's natural life seems to demonstrate. But we learn furthermore that He retained the infirm maternity while He was in the world, because in no other way could He be tempted, and least of all on the cross: after which the rejection of the maternal humanity, and the resurrection of the Lord, were both accomplished.

Our own case, as we also learn from Swedenborg, is an image and likeness of the Lord's in this, that human regeneration corresponds to the Lord's Glorification. If by obedience to the Word, and by shunning evils as sins against God, we become sons of the Father of us, The in-the-heavens, that is, of the Lord, the change is an internal one, and a spiritual birth or new degree of man is formed within us, the radical change not being visible in the bodily person. Death, or harvest time, is awaited, to announce the yield of

the life. We are "all there" up to the end. So, in analogy, the maternal humanity or body of our Saviour was not exterminated in the course of His natural lifetime. It had been the ground of all temptation by all evil, of all seduction to all sin. One temptation must have been to expect the Father to intervene with His omnipotence in the crises, and to vitiate the fairness of the combat between the Lord and the hells. The frail humanity, however, never yielded, or consented to sin. Could it, the frail mind and body of it, fail to become more obesiant to the very end? Could it fail to exalt for coming mankind the historical memory of the Son of Mary? This deep Remainder has to come down from age to age as of a Natural God of prayer and worship for the natural man. Our planet is its beginning. It has to be communicated as image and likeness of the Human Divine in every soul from star to star, from one solar system to another, by those who die, and become communicants of tidings of God Man, incarnate in our flesh, and born with us, to the streams of men and women who are making for the heavens which the Lord has prepared for those who love Him. Does not that maternity enter still for our traditive minds into the Lord's accommodating manhood?

After His Resurrection, after He had left the sealed tomb (Matthew xxvii. 66) before any angel had rolled away the great stone which closed it (Matthew xxviii. 2-6), after He came in to the disciples when the doors were shut, it is written that He showed them His hands and His side, "And that then were they glad when they saw the Lord" (John xx. 19, 20). After eight days again He showed the print of the nails to Thomas, to whom He also said, "Reach hither thy finger, and behold My hands, and reach hither thy hand and thrust it into My side, and be not faithless but believing" (xx. 26, 27). These prints and this wound belonged to the Human Divine, but they had been common to the body of Jesus now risen from the dead, and to the body of the Son of Mary. Likeness, and for us, identity was preserved. In

that case the Saviour will be known for ever as having been born of Mary? So the young child, and the poorest little mind on earth, even the African Pigmy, will at length learn his first lisp of salvation; that his God is a born man; and at length through some appointed translated Swedenborg, he may be instructed upwards to know that God is the only Man, and that He and we are men only after we become His sons and daughters?

Swedenborg again informs us that the Jews treated Jesus as they treated the Word; that the violence done to the one was done to the other; for He was the Word made flesh. The signatures of the Cross on the body of Jesus belong, when they were inflicted, to the retained human maternity on the one side, but after the resurrection, when the maternity was gone, to the son of man, who was the human divine, in distinction from the Divine humanity, and who also could show the marks of temptation in the appearances of the Letter which killeth. These murders of the truth are represented in the Apocalypse by the Lamb slain from the foundation of the World, which signifies His human not acknowledged in the Church as divine. They are perpetuated in the first Christian Church from which the Word as divine truth has disappeared.

Thus again it is that the process of the Lord's glorification of His Humanity was carried on in Himself; that He is the Lord of His New Church, and yet that its members must be gathered individually by their repentance, and His remission of their sins.

Swedenborg recounts that he has seen the Lord when those were present who had been with Him on earth. They recognised him as the same. And in the spiritual worlds above other planets, this was repeated, that it might be confirmed to the spirits that came from those earths that He had been born here. In this manner, after death, the Lord's works, also His Autobiographies, are circulated through all spiritual societies; so that the whole Spiritual world leading

heavenwards is one Society for the propagation of the Gospel. Proof from Divinely selected experience is here, that all worlds that are possibly habitable are nurseries, residences, schools and disciplines for men and women intended for heaven. And that the Written Word is the way, the truth, and the life common to both Worlds; natural first for the natural, and spiritual for the spiritual.

Might the frail natural humanity derived from Mary, while it subsisted, and yielded its inclinations, tendencies, and heredities to the Son of God, the Humanity overruling it, and which it obeyed,—might this humanity undergo a regeneration contemporaneous with the glorification which was proceeding as the Divine Natural Humanity in the Saviour? It was not put away until the Man Jesus died and was buried. It could not be converted into the Divine humanity: finite could not commingle or be identified with infinite. Could it take part in the process of the descent of Deity into a New Degree of Omnipotence, without a new life penetrating it, and making it more alive in its most actual senses to the divine work of the Father descending to the Son, and through the Son to the disciples, and especially to John the beloved disciple; who was to become the Son of Mary?

Mary's life in further conjecture—Mary being the Church and John the Love and Charity from which the life of the Church proceeds,—seems to be an object-lesson of advancing regeneration in the humanity of the representative woman who carried and bore the Lord. That she was a Jewess, and what Judah as race implies, are facts we have often dwelt upon. That her life in the Gospels was of a motherhood of unknown depth, awe-stricken, brave, faithful and obedient, is plainly written. That it was these good things in increase is her history. Thus when she was apparently reproved at the marriage-feast of Cana in Galilee by the address, Woman, what have I to do with thee? she uttered no plea. And when she and her other children waited without,

and as His mother and brethren would see Jesus, He owned them as not more related to him than all are who are hearers and doers of the Word of God. And on the Cross He again addressed Mary as Woman, when yet His written Gospel here calls her His Mother; and no reply or wailing is written of her, but she accepts the divinely-given sonship of John. Is it possible not to conjecture that her trials were more and more compensated within by the most wisely affectionate Man that ever trod this rough earth, namely the now Natural God of it, and that He upheld her with more than Weep not for me, by an entire suitable revelation. Observe also that she disappears entirely from the Word of God after the crucifixion; and it has not been written that she was among those to Whom He showed Himself as the risen Lord. She did not witness the ascension of her Redeemer. These things have a divine depth of meaning confronting human ideas and relationships.

But apart from Mary's life, which disconnects itself more and more from Him who was born as her Son, the life, education and training of Jesus is advancement in the growth of the natural human which Christ assumed in order to be a responsible man among men. Of this Swedenborg writes: "The Lord's human became united to Jehovah after, by the combats of temptations, *He had purified the maternal*, namely, that which He derived from the mother" (*Arcana*, 1293). He obeyed every commandment and law of God enjoined by the divine truth which was in Him; He fulfilled the whole Word and made it into flesh, to become Himself the living Word. So from the first "He increased in wisdom and stature, and in favour with God and man" (Luke ii. 52). Here there was evident growth of His humanity tending to conjunction with His divinity: tending to reveal the one to the other. And the humanity, bent to this, was preserved by it throughout the process of glorification, until the end, when it was ripe and willing to be lost in the Resurrection.

Growth is perhaps, in these depths, preferable as a formula, to regeneration, in speaking of the Son of Mary. It carries with it the life of the human nature; the attainment of childhood, boyhood, mature age, and diviner and diviner manhood. Also of one element more,—accumulation of the holy remains of the previous states from the first to the last. For the Lord took upon Him to His babyhood and childhood divine innocence from Himself: the same innocence which is His free gift to all childhood upon earth, which interferes with no child's freewill, and from which no child can escape, and which afterwards is a repeated gift to all good and true life after temptation as a recurrent childhood in regenerate life. Remains were thus a perpetual ground and plane of the Lord's Victories.

Growth through states of innocence advancing towards divine Goodness and Wisdom appears therefore to comprehend the Lord's own narrative of His Life in His Autobiographies, the Gospels. This preserves the manhood throughout as One. He who sees that ONE seeth the Father; for the Father is in Him, and He is in the Father. In the glorified Divine Humanity, however, the Divine Natural, there is no longer growth, there are no longer states, but He is the Lord God, all in all.

XV.

The Mystery of the Maternal Human in the Sepulchre.

Swedenborg uses many terms as appropriate to putting off the motherhood of Mary, the act of which was so successive and continual, that at last Jesus was no longer her son, but the Son of God, as to both conception and birth. The forms of the putting off vary; sometimes they imply active rejection, when the hereditary human is said to be "cast out." Sometimes Jesus "delivers Himself" from it.

Sometimes in the natural man He "separates those things which are from Himself from those which are from the inherited Maternal." The latter, when not good, "He expels by His own power." With the Lord, "the prior forms, those from the motherhood, were completely blotted out and extirpated, and divine ones were received in their place: hence He was no longer the Son of Mary." "The Lord's burial signifies the rejection of the residue from the mother. His rising again on the third day, the union of His human with the divine of the Father." "By His death the Lord rejected all the human which was from the mother." "The body of Christ, in so far as it was of the substance of the mother, was not life in itself, but was a recipient of life from the Divine in Him." "As Mary, His mother, afterwards represented the Church, in this respect she is to be called His mother." These extracts, which might be considerably multiplied, and which I owe to *The Swedenborg Concordance* of the Rev. John Faulkner Potts, are sufficient to indicate the distinct modes in which the "putting off" is expressed by Swedenborg when applied to the human which the Lord took from His mother, the Virgin Mary.

They all bear upon the great event which took place in the Sepulchre, in which the finite body of Jesus disappeared, and His divine body arose, from no ancestry, but as Himself, the one Lord.

In His death He put off the material human, and put on the essential Paternity. In these matters, impossible to think of by unaided intellect and without guided interpretation, the Word itself contains canons of truth which open ways to spiritual discernment. The Lord is the speaker. We repeat the following, but now for a different purpose: "Therefore doth My Father love Me, because I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John x. 17, 18).

The Lord's natural life was the Lord's making. The Word, "as it has been written," is the authority for this. Each detail of it is improbable because uncongenial, nay impossible, to the natural man.

By the text, the assertion is that the Lord was the owner of His Life, and that the Father loved Him, that is, that the Divine Good of which He was the Son, namely, the Divine Truth, was the commanding influx by which the first human was put aside, and the ultimate human was assumed. When the Divine Good intervenes, and the adequate obedient truth is by it made good or realized, some Divine End and purpose is gained; and the end here was the descent of God into a new dominion for man, into the Divine Natural Humanity.

The Incarnation was a direct act of divine wisdom from divine love, and divine means or managements were made use of throughout. Use was the end or purpose. So an infirm humanity that could be tempted was assumed in birth, and God by the Virgin became the Father also of this maternal human. In its life the Father lived, purifying the human, coming down into it as conscience and consideration come down into a regenerating mind to make in it a new birth. The process was incessant. By divine volition and its intelligence, the frail human was retained to the end, and then died the death of nature. The Jews did not kill the maternal humanity, for no man took it from Jesus, but He laid it down of Himself. Not a bone of it was broken. It was committed whole to the sepulchre. End and purpose were supreme.

It was a body of hereditary evil like everything born of human nature, and especially of a Jewish mother. It was a body absolutely sinless as inhabited by Jesus. It could no longer be tempted, for in Him it had endured all the temptations of hell, and had taken away the sin of the world. It could not succumb to sin, for its Lord was one with the Father. Like a perfected servant which has no *raison d'être*,

its day was ended. It succumbed to divine use, and ceased to be.

A man having a human father and mother dies and is buried, and in general his resurrection takes place after three days. His body also is put aside to be resolved into its elements. He has left the natural world. His corpse was the product of a finite male and female. It belongs to nature, which has a use for it. In the spiritual world, the maternal heredity is put off, and what is derived from the father is the soul, and now the spirit. The character remains and is immortal, and the strong and internal heredity of the father, translated upwards from the world, is a fixed basis to the man forever, whether the male man or the female man.

The difference then is that in the Lord the nature hereditary from the mother was put off not in the spiritual, but in the natural world; the Lord remaining. This is the putting on of the Divine Natural so incessantly spoken of in these pages. The Lord withdrawn from the Son of Mary on the ground of lack of further divine intercourse of use, is the annihilation of the finite human.

Marvellous beyond all thought is the saying, "*a spirit has not flesh and bones as ye see Me have.*" He was not a spirit, but a new degree of the Godhead, taken upon Him for us men and for our salvation. He became the Creator of all that will exist *henceforth* distinctively in all universes. He became the Redeemer, and then the Saviour.

These things are crowning miracles, and the councils and choirs of the heavens will consider and celebrate them. To analyze them by the natural mind is first to render them invisible, and then to invite travesties from hell. But if they are accepted as they have been written, and with the light of the Lord's Second Advent upon them, then, as mysteries of faith, they can now be entered upon and approached intellectually, and be so assented to in luminous corres-

pondences with all that is high and great and good, that each limit of faculty becomes a glorious attestation of the Lord.

We know that the finite body of Jesus was put off in the sepulchre, and that the Lord then became His own infinite humanity in the natural degree. The process of the rejection we cannot know excepting by the grace of Image and Likeness. Faith is here first, the creditor of mystery; and then intellect comes, and the mystery itself, an inaccessible mountain, sends down living rivers of perception which satisfy the spirit and uplift the heart. It is an error to think that true mystery is a blur to the mind, and a vagueness to its faculties. It is the master and accountant of all exactitude and point. For it is a light inaccessible, and for that reason it illuminates *from far*, and makes day for universes. The two suns are exemplars of this. The living or spiritual sun, whose heat is divine love, and its light divine wisdom, is mystery of mysteries; ineffable; inscrutable; placed to appearance above the heavens lest the angels should be consumed by it; and yet this mystery makes everything in heaven self-evident and unmysterious to those to whom the definiteness can belong. It defines the very angels to themselves and to each other. It is the spirit of truth which guides into all truth. The dead Sun of nature, the footstool of the upper sun in which Jehovah God resides, is also mystery, and ninety millions of miles away sends spring and summer, day and night to his planets; light radiant from its mystery of fire being the plainness of all things; consecrated in the eye, in observation, in natural reason, in all the beginnings of immortality. So without the mysteries of nature, without the Powerful One inaccessible to finite thought, man would have no size objective to his *animus*; and without the mysteries of Grace in the Word of God, the armies of Heaven on white horses, namely a true intellect; clothed in fine linen white and clean, namely a pure understanding; would have no leader whom to follow as King of kings and Lord of lords.

XVI.

Mysteries of Accommodation.

Besides the true mysteries which are far removed from our senses and our souls, and which on that account are appearances which make everything of external and internal vision apparent, as lamps at a suitable distance from the eye, there are other so-called mysteries which are not realities, but which are permitted for a time for important uses. As a prominent instance we cite in this connection the commonly received dogma of the resurrection of the body at the last day.

Respecting this Paul writes, "Behold, I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

This mystery becomes such by appealing to our sense of wonder if we have to believe it, but the details which ensue revolt instead of illuminating and conciliating the natural mind. The resurrection of the dead body after ceasing to be a body at all for uncounted ages of time, its reconstitution and reanimation in this world, revoking the benignity of dust to dust, are articles which need not be dwelt upon. A better use may be made of them. Let us see them as mysteries of accommodation.

When the mind of the Church is so material that the churchyard stores its immortality, a ghost of sacredness haunts the graves, and thereby memory meets the dead, and "a sure and certain hope" survives of resurrection and reunion. Experience from God's Word shows that this is God's way of meeting people when they are still pious but incurably material. When the race of man became natural, the Lord God became divinely natural to meet its state; and first He was a corporeal man from the mother's side.

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In this way of approaching Paul's mystery, we need not criticize it. Whatever inconsistencies there are, belong to the necessitous case of the whole permission. Therefore, at the same time that the grave holds its ashes destined to resurrection at the Day of Judgment, the Priest in the burial service comfortably declares to the mourners, that the spirits of them that depart hence in the Lord do live with Almighty God, and that the souls of the faithful after they are delivered from the burden of the flesh, are in joy and felicity with Him. These things for my Church of England, are precedent to the resurrection of the body.

X

The necessity *now* for this creed is, that the Church is not willing to be instructed respecting the existence of the spiritual world, and the peopling of it since the beginning, after God created the heaven and the earth, with all who leave the natural world by death. Hence nature, space and time are the only possible place and condition for a future state. Leaving this place when we die, we are bound to return to it; the Merciful One remitting our spirits and souls thither, together with our bodies; for when the trumpet sounds, we shall "be raised incorruptible, and we shall be changed." Paul fixed this for the first Christian Church. It was of Providence: for it saved the Church itself from dissolution, by conserving to it the doctrine of the immortality of the soul as responsible to divine Judgment.

The strong hold which dust and ashes as the stuff essential to the resurrection of the body have upon pious churchmen, is shown in Smith's *Concise Dictionary of the Bible*, under the article, *Jesus*. We read as follows: "On the death of Jesus there was a great earthquake. Many who were dead rose from their graves, although they returned to the dust again after this great token of Christ's quickening power had been given to many" (Matt.). Wishing to abjure "the higher criticism," and to leave to unspiritual dogmas their consolations, we cannot but prove our point of Church-urgency for the immortality of the soul, by this far gone

statement. It is put as if Matthew endorsed it; whereas it is written: "And many bodies of the saints which were asleep arose, and coming out of the monuments with His arising, they went *on to* the Holy City, and showed themselves to many." The Lord does not say in Matthew that they were dead, least of all that after being in the Holy City, "they returned to the dust again." This subjects the bodies of the awakened saints to a second death, after the first resurrection. Now the saints partake of the first resurrection, and there is no other: the devils and Satans taste the second death. The Holy City does not mean Jerusalem, but heaven. The Church, however, always bound to an earth renovated as the heaven to be looked forward to after a general judgment on earth, knows nothing of the Holy City as an impartation of spiritual life after Christ's victories, and as involving the raising up of the expectant multitudes waiting under the altar, until they could partake of the declaration, "Blessed are the dead which die in the Lord *from henceforth*, that they may rest from their labours, saith the Spirit, and their works do follow them" (*Apocalypse*, xiv. 13). Consult Swedenborg, *The Apocalypse Revealed*, where this recondite subject stands in divine light to be entered upon intellectually, and seen plainly.

The resurrection of the body in the natural world is not supported by the Word when doctrinally revealed to us. Our souls and spirits, themselves spiritual beings, male men and female men, enter the future state immediately, and are in bodies no longer subject to physical death. The former body is put off in burial, or before it. The spirit is raised from it by the "living and strong attraction of the Lord." He is the resurrection and the life even in this first sense. He is the resurrection and the life for good men and women in the last or heavenly sense when they are fit to receive their mates and enter their homes above.

The resurrection of Jesus has been made the exemplar of our resurrection at the last day. He rose in the natural

world of those to whom He revealed Himself, not in the body of the Son of Mary, but in that of the Word made flesh, and in His divine humanity. He is not "the first-fruits of them that slept," for He did not sleep in this sense; His life was continuous. There is no parallel between the death and resurrection of man and the same things as predicated of the Lord. His maternal human body was exterminated in the sepulchre. Our body from father and mother is committed whole to the grave and there decays. His divinity rose in fulness as a divine human *nature*, one with the divine in the heavens, and with the divine above the heavens, one Lord and one God. Our spirits rise in spiritual bodies, and are no further connected with nature than by the deeds we have done in it, which become our characters and fix our states. In His frail humanity Jesus never sinned but travelled onwards to His Father and His God in the greatness of His strength. Frail on both sides in our humanity, we adopt and exercise our whole nature, which is essentially evil from self-love, before we can control and conquer, that is, before we can regenerate it. Confession of our evils, hereditary and actual, is the beginning of amendment. So "the body of this death," as Paul well names it, in its permanence, as we have said before, is the ultimate condition of our immortality. It exists as bodily not in the natural, but in the spiritual world. And therefore, of necessity, all judgment, for every man when he dies, for nations and societies, and for the whole *Æon* when in consummation, takes place where all are gathered, in the spiritual, and not in the natural world. The judgment called the Flood, the judgment spoken and written of in Matthew xxiv., that in the Apocalypse, i. 7, and throughout, are severally divine judgments, but in the spiritual world when the cup of man's several states is full.

When nothing frail was left in the Lord, His Godhead was there, still redeeming, and for forty days still travelling to His ascension. Doubtless this is written of for His *Æon*

of *Æons* when He opens the Word, and shows in it all things relating to Himself. There are no mysteries which are not uses. Such are even those of the Pauline order. These however are not dark with excess of light; and do not illuminate wide spheres. They are candles incapable of distance. They are inventions acceptable to human weakness, and instead of being set in the firmament as blazing suns, they cleave closely to human disbelief and incapacity, and are degraded forms substituting spiritual verities. In the bankruptcy of Churches, we may fairly call them Mysteries of Accommodation.

The Tripersonality of God is another such permissive night-light. The Father, the Son, and the Holy Spirit being necessarily all in the Incarnation, it was foreseen that three persons would be induced from the letter; and this mystery was allowed, because the idea of Person, though not of Unity, was preserved until the end of the Church: whereas otherwise the Jewish and Socinian unity would have made Theism, God unknowable, not God man, into the general creed of Christianity. Three persons are resolvable by doctrine into one God in one Person; but the inventors of Theism among Christians refuse the divinity of Jesus Christ on the very ground of His manhood, which He assumed to make Deity accessible.

The dogma of angels created such—angels of light,—and of a rebellious crew among them falling from their high estate, is another mystery of accommodation, an ecclesiastical myth. It is traditional from the Adamic Church in which "the Sons of God" appear in relation with "the daughters of men." But the baseless belief in angels who have not been men, stores away a heaven of so vague a character that no questions about its whereabouts are asked. This preserves for natural men some faith in a state beyond this world. At the same time that the Angel in the Apocalypse declares to John, the Lord's New Church of good works, I am of your brethren the Prophets.

XVII.

The Preparations for the First Advent.

If there were states of humiliation in which Christ accosted His own divinity as another Person, much more were there times and cases in which His disciples were bereft of perceiving that a divine man was standing amongst them. Their temptation to forget this was signal, and altogether human natural. Their recognitions of Him were fitful; to consider only the great instances of Thomas and Peter. And here is a wonder. Were it not that a way had been prepared for Him from the *Æon* of the Adamic Church, His Advent in Joseph, the carpenter's family, would have been *fatal to the natural man*. The preparations were manifest, and extended over three great *Æons*. The Seed of the Woman was to crush the head of the Serpent. Prophecy of Him was perpetual, for Jehovah of the Old Word was the Almighty who begot Him. The Jewish race, which believed supremely in its own future state on earth, was chosen to believe in a permanent Messiah, who should be the King of the Jews; and to count upon a physical resurrection; which in Him must signify perpetuation of a Divine Natural Humanity. Otherwise there would have been no expectation of partaking the glory of Him who was to come "in the End of Days." Thus Jewish superstition became the footstool of revelation, and Jewish ambition of holiness, the worldly stuff which was moulded into a divine Ritualism. Then when the time drew near, the second Elias, the representative of the Word now becoming Incarnate, who when Elizabeth heard the salutation of Mary leaped for joy in her womb, afterwards came to prepare a way before Him in the Baptism of Repentance and remission of sins. But for this fresh leavening of the earthly Jewish mind, human nature would have been smitten to death by the descent of Jehovah.

From the writings of Swedenborg we learn that John's Baptism, and the annunciation of the Lord's Advent, were preparations which averted the anathema and destruction which the nearness of Jehovah would otherwise have caused to the Jewish race. It is written in Malachi, "Lo, I will send to you Elias the prophet, before the day of Jehovah comes, great and terrible, lest I shall come and smite the earth wth anathema" (iii. 23, 24).

The way in which this great and terrible nearness of Jehovah to the Jews was for the time endurable, was by Baptism. This accounts for the universality of John's baptism, of which it is written: "Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of Him in Jordan, confessing their sins" (Matthew iii. 5).

On the head Swedenborg writes: "By means of the baptism of John a way was prepared, in order that Jehovah, the Lord could descend into the world, and accomplish redemption. . . . They who received it were introduced into the future Church of the Lord, and, in heaven, were inserted among those there who were waiting and longing for the Messiah; and thus they were guarded by the angels, that the devils should not break forth from hell and destroy them" (*True Christian Religion*, n. 688, 689). And again: "John the Baptist was sent before to prepare the people by baptism for the reception of the Lord. Baptism represented and signified purification from evils and falsities, and also regeneration through the Word by the Lord. . . . Therefore, unless he *representative* of purification from falsities and evils had prepared that nation for the reception of the Lord, the nation would have perished by diseases of every kind by reason of the presence of the Divine Itself. . . . For the Jewish Church was a *Representative Church*. . . . The washing and baptizing did not purify them from falsities and evils; but only represented and therefore signified purification. Nevertheless it was received in heaven as if they

were really purified ; and thus heaven was conjoined with the people of that Church through the Baptism of John" (*Apocalypse Explained*, n. 724).

So it is said in Malachi, "Who shall sustain the day of His Advent" (iii. 24). See many similar passages from the Word confirming the effect of the Baptism of John. From which Swedenborg deduces, that unless by Baptism a way had been prepared for Jehovah descending into the world, the effect of the Baptism being that the hells were shut up, and the Jews guarded from total destruction, the result, as Jehovah announced to Moses would be, "In one moment, if I should ascend in the midst of thee, I should consume the people" (Exodus xxiii. 5).

To the casual reader, John's baptism and preaching of repentance to many willing Jews seems a small means to save a race from destruction, nor only the Jews but the earth. But in the beginning divine means for man are necessarily small and indeed imperceptible. 'Jehovah passes by, and a great and strong wind rends the mountains and breaks in pieces the rocks before the Lord. The Lord not in the wind. And after the wind an earthquake. The Lord not in the earthquake. And after the earthquake a fire. The Lord not in the fire. And after the fire a still small voice to Elijah' (1 Kings xix. 11, 12). The voice of each new truth, the dictate of new-born conscience, God-given, is small at first; and just makes itself audible to the mind of the will, that hard mind. The Redeemer and Saviour, a babe, at first is King of the Jews only to Joseph and Mary, through the coming of the Wise Men. Heart-insight alone can be instructed to divine the harvest of seeds, and what the good seed grows to from the first Edenon the way to the final tree of Life. Look on then for signs, and you will see from apparently insignificant beginnings to your best affections the otherwise inscrutable meanings of the New City.

XVIII.

Revealed Natural Religion.

In the first temptation as written in Matthew we found in summary that the Lord's Victory procured for Him the assumption, as immediate influx from heaven, of *divine* truth, the Son of God, in the natural degree. In Deuteronomy, in the commandment which the Lord gave to Moses to deliver to the children of Israel, it is written as follows : "And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know ; that He might make thee know that man doth not live by bread only ; but by everything that proceedeth out of the mouth of the Lord doth man live" (viii. 3).

This heavenly manna did not belong as spiritual knowledge to the Jewish Church ; for it had no spiritual knowledges. It was manna which that Church knew not. Neither did it so belong to the Ancient or Noahitic Church. It was heavenly food of love and perception ; the manna of the first truly human life, the sustenance of the celestial man. In distinction to bread alone, such manna is that with which Jesus fulfilled His hunger after repelling the first seduction of the tempter.

This was represented in the Jewish ritualism, in which the Jews were draped as in a destiny, and their fidelity or faithlessness, individual and national, had always certain and often immediate consequences hanging upon it. Good or bad harvests, victories or defeats, miraculous preservation or wholesale extinction, supervened. And as they were ecclesiastically the chosen race at that time, all human nature underwent judgments with them : so the Jewish *Aeon* in this respect covered contemporary history.

The Old Testament cannot be understood without seeing

that this representation of heaven and hell took instant effect in the Jewish Church. It was only mitigated as the Church grew baser and more disobedient ; in order that that *Æon* might be preserved to the end as the whole theatre of the Lord's First Advent.

In the Lord Jesus, everything in the Word was not merely represented, but divinely accomplished. In Him, bread became the bread from heaven. His flesh became the divine good, and His blood the divine truth. These are the food of the New Religion. Hunger for these is its hunger. And so, to keep closely to the present heading, the Lord Jesus, in this earliest recorded trial, assumed, after being humbled and suffered to hunger, the state of being fed with manna, the celestial state. This comprises "everything that proceedeth out of the mouth of the Lord."

The manna correspondentially, and to the Jews *ritually* with severe conditions, comes from heaven and, so, has been written of in the Adamic Church. Breads are *here*, not elsewhere, in antithesis to it, and come from heaven indeed, but by process, through finite human minds. Jesus, perceiving both, is made to know, that besides the lower and later faculties succeeding His own and Adam's childhood, He has for Himself that He does not live by bread only, but by everything that proceedeth out of the mouth of the Lord. This in sum is direct Natural Revelation. Divine influx, unknown at first to the maternal human, and to the natural degree of life, is signified by it.

The Manna has been written, we say, for the Adamic Ecclesia. This, however, not literally as to time and sequence. Love was the heaven from which it descended ; Jehovah God and His Angels were with the Love ; and perception of the things from His mouth continually imparted, gave the man life. Adam, the as yet unfallen Dispensation, was the Namer of things ; He was the mouth of the highest knowledge and tenderest severity of Truth : the intuitor of its correspondences with goodness and with use. Intellect,

rationality, trance vision illuminating common sense, celestial dreams, inspired thought, flowed as a river of water of life from above, embanked in the coincidence that man loved as God loved. Obedience, or rather obeisance, was the channel of the current ; which then also proceeded out of the *throne*, the love-giver and the law-giver. It was the age of inspiration, of the soul's *sheyday*, of supreme instinct and *regnum animale*. Proprium, commonly called genius, was coming ; and when it arrived, stone—truth—could be made into bread ; but the small sweet daily manna, the most perishable of food in time, the food of eternity, had disappeared. The Lord restored it, but as His silent wont was, without naming the manna. It might have disconcerted the Tempter before his time.

This comes again to the great truth that the Lord fulfilled the whole Word. Nothing else can be meant by His plea in the text, that man doth not live by bread only, but by everything that proceedeth out of the mouth of the Lord doth man live.

This, before the Gospels were written, and before the commissioned Christian Church existed—for it was first spoken to be afterwards written—is a declaration of divine natural religion from the mouth of Jesus ; and a transfiguration of that part of the commandment of Moses which Jesus also writes of Himself in Matthew. The Word is of no time, but "was in the beginning, and was with God, and was God. The same was in the beginning with God." The Word as a written book, with God as its Author, is the Old Testament, and the New Testament. The Word made flesh is Jesus Christ.

The unwritten Word was inscribed on the hearts and lives of the most ancient men, who were celestial men ; a divine celestial Word ; and it proceeded from the Logos itself, and initiated a divine natural religion. The knowledge of this has been abolished in man ; but not the providential fact. It is a remains without which man would perish. Every

babe is a celestial gift in the womb, however he falls afterwards into the lower degrees and abides in them.

This divine natural religion in Jesus transcended that of the Most Ancient Church. It was revealed to Him by the Word; and He restored the heavens by the descent into them of this divine degree which, by His combats and victories in nature, became His divine natural humanity.

I owe thought here to the Rev. Augustus Clissold, to whom the life of Christ was the study of studies. He would fain have saved the Church of England from partaking in the general apostacy of the Catholic and Protestant Churches; but it has made the Word of God of none effect by its traditions. At present it is blind to spiritual things. The dictum upon which this section proceeds was thus formulated by Clissold: "*Natural Religion will be found to be the same as revealed when natural religion shall itself have been revealed.*" Man could not have been made in the image and likeness of God, at first without hereditary evil, or actual sin, unless an inspired religion, and a perceptive intellect from it, had been inscribed upon his faculties from within; and unless worship with celestial eyes had penetrated to the core of things, and known instinctively the ends and purposes of the Lord God in His visible works.

XIX.

Ecce Homo.

It is expedient to cite the Words of Swedenborg, as the Commissioned Interpreter of the Word, respecting the correspondence between what the Jews did to the Lord, and what they did to the Word. "By the Lord, as the greatest Prophet, is signified the Church itself, and the Word itself."

"*Bearing the iniquities and sins of the people,* means that the state of the church from the Word was represented in

the prophets. That it is so, is evident from what is said concerning the Prophet Isaiah: *That he went naked and barefoot three years, for a sign and a wonder* (Isa. xx. 2, 3). Concerning the Prophet Ezekiel: *That he carried out the vessels for removing, and covered his face, so that he might not see the earth; and that thus he was a wonder to the house of Israel, and also said, I am your wonder* (Ezek. xii. 3-11). That this was their bearing iniquities, manifestly appears in Ezekiel, when he was ordered to lie three hundred and ninety days on his left side, and forty days on his right side, against Jerusalem, and to eat a cake of barley made with cow's dung; where these things also are read: *Lie thou also upon thy left side, and LAY THE INIQUITY OF THE HOUSE OF ISRAEL upon it. The number of days that thou shalt lie upon it, thou shalt BEAR THEIR INIQUITY; for I will give thee the years of THEIR INIQUITY, according to the number of three hundred and ninety days, that THOU MAYEST BEAR THE INIQUITY OF THE HOUSE OF ISRAEL. And when thou hast accomplished them, thou shalt lie again on thy right side, that THOU MAYEST BEAR THE INIQUITY OF THE HOUSE OF JUDAH, forty days* (Ezek. iv. 4-6). That the prophet, by thus bearing the iniquities of the house of Israel and the house of Judah, did not take them away, and thus expiate them, but only represented and pointed them out, is manifest from what follows there. *Jehovah said, Thus shall the children of Israel eat their defiled bread among the nations whither I will drive them. Behold I will break the staff of bread in Jerusalem, that they may want bread and water, and be astonished one at another, and consume away for their iniquity* (verses 13, 16, 17, in the same chapter). In like manner, when the same prophet showed himself and said, *Behold, I am your wonder*, it is also said, *As I have done, so shall it be done unto them* (Ezek. xii. 6, 11). The like, therefore, is meant concerning the Lord, where it is said, *He hath taken our sicknesses, He hath borne our pains; Jehovah hath laid on Him the iniquity of us all; by His knowledge He hath justified many;*

for He hath borne their iniquities (Isa. liii.). The passion of the Lord is treated of in this whole chapter. That the Lord Himself, as the greatest Prophet, represented the state of the church as to the Word, is manifest from the particulars of His passion, as that He was betrayed by Judas ; that He was seized and condemned by the chief priests and elders ; that they smote Him with the hand; that they struck Him on the head with a reed ; that they put on Him a crown of thorns ; that they divided His garments and cast lots for His vesture ; that they crucified Him ; that they gave Him vinegar to drink ; that they pierced His side ; that He was buried, and rose again on the third day. His being betrayed by Judas signified that He was betrayed by the Jewish nation, with whom the Word then was ; for Judas represented that nation. His being seized and condemned by the chief priests and elders signified that this was done by the whole of that church. Their scourging Him, spitting in His face, smiting Him, and striking Him on the head with a reed, signified that they did the like to the Word in respect to its divine truths which all treat of the Lord. Their putting on Him a crown of thorns signified that they falsified and adulterated those truths. Their dividing His garments and casting lots for His vesture signified that they dispersed all the truths of the Word, but not its spiritual sense: this sense of the Word was signified by the vesture of the Lord. Their crucifying Him signified that they destroyed and profaned the whole Word. Their offering Him vinegar to drink signified that all was falsified and false : wherefore He did not drink it ; and He then said, *It is finished.* Their piercing His side signified that they had entirely extinguished all the truth of the Word and all its good. His being buried signified the rejection of the residue of the human from the mother ; and His rising again on the third day signified His glorification. The like is signified by the same things in the Prophets and Psalms where they are predicted. Wherefore, after He had been scourged and led out, wearing the crown of thorns and the

purple robe put on Him by the soldiers, He said, *Behold the man !* (John xix. 1, 5). This was said, because by *man* is signified the church ; for by the *Son of man* is signified the truth of the church, thus the Word. From these things, now, it is manifest, that by *bearing iniquities* is meant to represent in Himself, and exhibit in effigy, sins against the Divine truths of the Word. That the Lord endured and suffered such things as the Son of Man, and not as the Son of God, will be seen in what follows ; for the Son of Man signifies the Lord as to the Word" (*Doctrine of the Lord*, n. 16).

The Lord declares these endurance and sufferings for the comprehension of His New Church, when He says, "Iδε ὁ ἀνθρώπος: ECCE, HOMO. SEE. THE MAN. In Ezekiel, it is also written, "See. I am your wonder" : the common version is sign : but the signs which the Prophets were commanded to take upon them bodied forth the evils which the Jews did to the divine truth, to the Word revealed to them : as well as the retribution following the "sin of the world;" and which the Lord cannot avert. "See ! I am your wonder," is a dramatic fresco in character-pieces, in *tableaux vivants*, of the abominations which they committed. The word *sign* or *wonder* has been little thought of by the first Christian Church. It would be wasted upon mankind but for a New Revelation which brings it into intellectual light. By coincidence, which is a formula for the junctures of divine and human history, we approach to considering what signs and wonders are. Of these the Lord said to the Pharisees in company with the Sadducees, when they tempted Him to shew them a sign from heaven, "O hypocrites, ye can discern the face of the sky, but can ye not the signs of the times?" (Matt. xiii. 38-40). Hypocrites, professional self-deceivers, interpret signs as magical enchantments, adverse to the prophets, and of favour to themselves.

What are the signs or wonders of which we would fain have some understanding. They are of various import in the Word. They are rites and rituals perpetuating holy

memories: remainders of Churches. They are stones and altars commemorating miracles. They represent divine boundaries. Yet further, they are correspondent in Holy Writ, as when the Rainbow was the sign that the flood, which carried away the Adamic Church, would no more devastate, but that a new genus of men, after Noah, would possess in their spirits and souls a many-coloured preventive Rainbow, a miraculous refractive and reflective conscience, having varying dominion over spiritual fluctuations until Jesus came. These, and there are many such in the Word, are direct interpositions between fallen man and his frailties. They belonged to an age when the first reality, the celestial man with his endowments, was extinct on earth, and when his remainder, unknown and ungifted, was a simple integrity in a despised race. See my work, *The African and the True Christian Religion*.

But besides these signs there are others written in the Word; and of which commissioned Swedenborg has treated in the above extract. As signs and wonders their office was to show the state of the Church; the prophetical Church being the handwriting of doom to the perverse ecclesiastical. The Prophet-Church represented the Lord as the Word, and the ecclesiastical, the chosen Jewish plane of influx. They were to come together for War and Peace in the Son of Mary; but Peace only in and for the Prince of Peace.

Before considering the import of signs and significations, again remark "that Ezekiel the prophet, by thus bearing the iniquities of the house of Israel and the house of Judah, did not take them away, and thus expiate them, but only represented and pointed them out. This is manifest from what follows in context. For "Jehovah said, Thus shall the children of Israel eat their defiled bread among the nations whither I will drive them. Behold, I will break the staff of bread in Jerusalem, that they may want bread and water, and be astonished one at another, and consume away for their iniquity." And again, after, "Behold, I am your

wonder," it is written, "As I have done, so shall it be done unto them." This is the Law and the Prophets. And the Lord teaches in Matthew, "Think not that I am come to destroy the Law and the Prophets."

John, the great sign-bearer from Elias to Christ, prepared the way, and baptized multitudes towards a heavenly future. His mission was, Repentance, after which, when it was confirmed by a new life, could come remission of sins. Jesus, after His resurrection, sent His disciples forth to preach the same doctrine of repentance with the same promise of remission of sins.

Signs as pertaining to the two antagonists, the Prophetic Church and the Ecclesiastism, have two functions. 1. They show in representation the state of Ecclesia in consequence of the state of the world, and *vice versa*. This does not tend to the reformation or regeneration of the world. In illustration of which, the Prophets were commanded to disgrace their own persons to represent the evils of Judaism; and Jesus, the Great Prophet, accepting in His Human-Divine body, ignominy, mockery, scourging, buffeting, and finally death on the Cross, from the Ecclesiastics, in no way impressed that privileged body with a sense of their iniquities; but confirmed their state. For if evidence had forced them to confess the risen Christ, "the last error," they said, "would be worse than the first." It was not therefore to take away the sin of the world that Jesus showed in and on Himself the stripes inflicted by Scribes, Pharisees and Sadducees, and by the Chief Priests and the Elders. He fought for other and possible ends.

2. He completed the Word, first in the Holy Spirit, and afterwards in Holy Writ, by what He did and underwent on earth. And the Word is the sign of signs; it has His presence, and from that presence a meeting-place of man with Him—an everlasting Church.

Here seems to be light on the nature of SIGNS. In a living Church, such as the Lord has inaugurated through His

servant, Emanuel Swedenborg, signs are not a dead letter, nor are they the enchantments, voices and oracles of luck or fate, in which they would belong to the lower letter that killeth ; but they are accommodations and collateral organisms for divine influx, and spirit breathes infinite universal consequences through them. They are powers of the Highest, and the tramp of their march is audible to those who have ears to hear, all through the Word. For they are constant finger-posts by which *whole nature* follows providential order.

If the Prophets and the Great Prophet show in themselves the signs of human evils, the dispensations for man, and the created world around him, also sympathize with these agonies and crises.

"From the sixth hour to the ninth hour there was darkness over all the land. And, when Jesus yielded up the breath, See.—The Veil of the temple was rent in twain from the top to the bottom ; and the earth did quake, and the rocks rent. And the graves were opened ; and many bodies of the saints which slept arose, and came out of the monuments after His resurrection, and went into the holy city, and appeared unto many. . . And again, in the end of the Sabbath, as it began to dawn towards the first of the week, See.—There was a great earthquake ; for the Angel of the Lord had descended from heaven, and came and rolled back the stone from the door, and sat upon it" (Matthew xxvii. xxviii.).

These signs and wonders, externally mighty to this world of time and space, and even breaking the grades between the two worlds, show manifestly that earth sympathizes with heaven, and in supreme crises is compelled to immediate correspondence with it. Divine, celestial, spiritual, natural, and human-organic ; animal, vegetable, mineral; terrene, telluric, cosmic ; suns and stars ; are one chain and one dependency ; and one Divine Man, the Lord, through the Word, operates all justice and judgment, which are finally the laws

for angels and men, for spirit and for nature. When agonies came, and it seemed that God had forsaken the Only Man, the Jewish Religiosity was rent from the top to the bottom : its light became plenary darkness. The twain earthquakes in both the spiritual and the natural world, were as divinely natural as it is natural for a man to beat bosom or tear hair, or wring hands, in his extremity, or to cry with a loud voice when he breathes his last. The universe is a veiled man everywhere ; matter is a crust of temporal uses. On the Lord's side, it can have heaven opened to manifest perception, and emancipate souls under the altar. On the evil side, it can open the last caverns, and represent by signs of natural circumstance, weeping and wailing and gnashing of teeth. All depends on transfluence of influx, and this upon the infinite facility of divine order, in which degree after degree is structured ; and passage and power from omniscience is instant from Alpha to Omega, from the First to the Last, and from the Last to the First ; from Him who is and who was and who is to come.

We revert to *Ecce, Homo*. In the two English Versions *Pilate* is interpolated to speak these words. In the Greek they come from the mouth of Jesus. Swedenborg writes concerning them : "The Lord's saying, 'See. The Man,' signified, 'See. The divine truth such as it is at this day in the Church' : for the divine truth which proceeds from the Lord in heaven is a Man. Hence heaven is the greatest man, *Maximus Homo*. This is from influx and correspondence. Hence also the Lord's celestial Church was called 'Man' ['Adam'] (*Arcana*, 9144). Furthermore "after He [Jesus] had been scourged and brought forth wearing the thorny crown and the crimson vesture, He said, *See. The Man*. This was said because man signifies the Church : the Son of Man, the truth of the Church ; thus, the Word" (*Doctrine of the Lord*, n. 16).

The thorny crown and crimson vesture come, in the inspired text, between the words of Pilate and those of Jesus;

the crown platted by the soldiers, and the vesture. They are no parenthesis, but a link in a long chain. Both these things mock the Jews in their King; but none the less are representative of the Word as it existed to the Jewish ecclesiasticism, which now had "no King but Cæsar." The appearance of Jesus thus speaking enraged the Jews, and, Crucify, Crucify, was their cry. Put into the mouth of Pilate, the exclamation means, Here He is. Coming as a direct command by Christ Himself, wearing royal mockery, See. *The Man*, says to them and to us, See what I am, and what you make Me. This has with it the internal sense revealed to Swedenborg in the Word. It is true doctrine or teaching for the New Religion. In biblical continuity it carries with it all that has gone before in the treatment of the Word by the ecclesiasticism, and by imminent prophecy it is the Cross. Thus, in the Grand Prophet it is the summary of what all the Prophets underwent and represented.

XX.

Result of the Lord's Victories.

After battles in the world of nations and peoples, besides victory and defeat, the number and ranks of killed and wounded on both sides are recorded. The case is by some analogy parallel in the fight waged by the hells, called collectively the devil and Satan, against the Lord, the Prince of Peace.

By these hells, and by the Jewish Church, now become their minion and recruiting field on earth, the infirm humanity of the Lord was crucified, and died, and the body of that humanity was dissipated in the sepulchre. The Lord did not die as men die; did not put off His body, and become a spirit, but kept His body, and rose in it from the tomb. He rose as God natural added and united to

God spiritual and God celestial, that is to say, to God in His own Heavens, and to God infinitely beyond the heavens: from eternity One God in One Person. He, as God already, did not *become* a spirit; for He Himself says, "God is a spirit," but born as a natural man, by His own proper virtue He made Himself God Man here below. In this new divine degree He said to His disciples, "A spirit has not flesh and bones as ye see Me have." Try, gentle reader, to understand this, and hold it fast; for it will anchor you head and heart to the Gospel and the Revelation of Jesus Christ.

Thus in the fight provoked by aggressive hell One Man divine and human "laid down His Life of Himself." The Son of Mary was no longer among the living, nor among the dead. He lives for *Æons* of *Æons* as part of a divine memory. The Son of God, born as a divine human essence, from His own indwelling divinity succeeds in the place of the Son of the Virgin blessed among women.

The Lord Victorious has taken upon Him the new rank of Redeemer and Saviour. He has glorified His humanity. He and the Father are one. He is, for exacting Thomas, "my Lord and my God" (John xx. 29). Thomas is a final witness of the experimental order, which will command the sceptical churches to see and feel the meaning of the divine natural man.

We have not yet counted the dead, having none to record up to this point; but now we have to take account of *legions*. This naming is by the text. The hells were annihilated in their legionary power. As it has been written, many unclean spirits could get into the body of one soul, and possess him, so that loss of unity of person and identity of character was common. Devils and Satans spoke and acted as armies through human mediums. The nations and peoples of the infernal abysses were killed in this respect, though as corpses they do not lie on the field of battle. They underwent "the second death," in which, still im-

mortal, they now are entombed. Mountains of evil and rocks of falsity are their monuments. The result was, yea, is, immeasurable. Freewill, conscience, individuality, are henceforth imperishable in our world; and personal responsibility companions these essentials of human redemption.

The wounded must be taken account of. Parallel for this exists also in the case of the Lord of Hosts, the Lord mighty in battle, the King of glory (Psalm xxiv.): the Lord Jesus Christ of the new dispensation. He was "wounded for our transgressions, He was bruised for our iniquities" (Isaiah liii. 5). He is written of as a lamb standing as though it had been slain (Apoc. v. 6). As the Lamb slain from the foundation of the world (xiii. 8). As clad in a vesture dipped in blood, and His name is called the Word of God (xix. 13): Violence offered to the Word being here represented.

Warring for our sakes, He sustained these wounds, and fulfilled the Word in His own flesh. He is our leader, not our substitute, and we have to do battle against the devil and Satan for our own regeneration as He fought to achieve His own Glorification. By this example and uplifting, the New Church which His victories have founded, will number only His conscripts, who are enlisted under the flag of repentance and remission of sins.

The entire humanity that could be tempted, and in which every temptation had been defeated, was blotted out in the tomb, the past ceased in the I AM, making void the assumption of the learned that no real quality can be subtracted from nature. The natural Judean rock that constituted this humanity was the hardest flesh that had sustained the assaults of evil powers. It gave itself up to the Saviour and Redeemer. All worlds became more plastic and flexible to Him who had conquered this heart of stone in Himself.

If the final obstinacy of our nature had so yielded, and been blotted out, a new quality, infinite in comparison to the finite universe, was added as natural to the Godhead, and became accessible to all Christians who conform to the

conditions of love to God and charity towards the neighbour. To those who admit this truth, and make it good, the future state here on earth is enlarged, in that it holds our interests of to-day, ourselves and our lives, in the hollow of the hand of a new conscience and under the eye of the genius of a New Religion.

On the subject of this divine Degree Swedenborg says: "It has been told me out of heaven, that in the Lord from eternity, Who is Jehovah, before the assumption of the Human in the world, there were the two prior degrees actually, and the third degree in potency, such also as they are with the angels; but that after the assumption of the Human in the world, He also put on the third degree, which is called the natural, and that by this He was made man like to a man in the world, yet with the difference that this degree, like the prior degrees, is infinite and uncreate; but that those degrees in angel and in man are finited and created. For the Divine, which had filled all spaces apart from space (nos. 69 to 72), penetrated to the very ultimates of nature. But before the assumption of the Human, the Divine influx into the natural degree was mediate through the angelic heavens, but after the assumption immediate from Himself. Which is the cause that all the churches in the world before His Advent were representative of spiritual and celestial things, but after His Advent they were made natural, spiritual and celestial, and representative worship was abolished. This again was the cause that the sun of the angelic heaven, which, as was said above, is the prime proceeding of His Divine Love and Divine Wisdom, after the assumption of the Human shone forth in more eminent beam and splendour than before the assumption. This also is understood by these words in Isaiah: 'In that day the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days' (xxx. 26). These things are said of the state of heaven and the church after the Lord's advent into the

world. And in the Apocalypse : 'The face of the Son of Man was as the sun shineth in his strength' (i. 16). And elsewhere, as in Isaiah lx. 20 ; 2 Sam. xxiii. 3, 4 ; Matt. xvii. 1, 2. The mediate illustration of men through the angelic heaven, which existed before the coming of the Lord, may be compared to the light of the moon which is the mediate light of the sun ; and forasmuch as this light after His coming was made immediate, it is said in Isaiah that 'the light of the moon shall be as the light of the sun' ; and by David : 'In His day shall the righteous flourish, and abundance of peace until there is no longer any moon' (Ps. lxxii. 7). This also is spoken of the Lord.

"The cause why the Lord from eternity, or Jehovah, superinduced this third degree by the assumption of the Human in the world, was, that He could not enter into the world excepting through a nature similar to the human nature, thus in no other way than by conception from His Divine, and by birth from a virgin : for thus He was able to put off nature, which in itself is dead, and yet a receptacle of the Divine, and to put on the Divine. This is understood by the Lord's two states in the world, which are called the state of Exinanition and the state of Glorification, which are treated of in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD."—*Angelic Wisdom Concerning the Divine Love*, 233, 234.

This alteration of the natural world is thus visible as a glory in the heavens ; and for those who open their eyes to consider it, in the human mind, as a dawn of liberty and light. It will also produce changes in external nature which continually is in effort to correspond to the spiritual world. Powers and religious knowledges will be given which will dissipate the hereditary repetition that there is nothing new under the sun. He who has made Himself the Lord in human nature says to us, "Behold, I make all things new." If they will, men and women can act as angels henceforth, and the old world, as we know it, will then vanish as the

body of the Son of Mary disappeared in the tomb. The assumption by the Lord of the divine natural essence also perpetuates the material universe, not indeed to eternity, which does not belong to terms of nature, but for ever and ever of necessary time. There can henceforth be no wearing out of the milky way which feeds the nurseries of heaven. The fire of the dead sun is wedded to the fire of the living sun in the Lord's new foundations and saving might. Nor can it be doubtful that the earth which the New Jerusalem signifies will be accommodated by the Lord to regenerated races, and undergo for the probationers who will journey over it more than all the comfortable change which the pious expect at the long-deferred resurrection of the just.

XXI.

Milton in Theology.

The declension of the Church is freely illustrated by the great libertines of thought, the Poets. Ποίησις, invention, making, creating, is their glory and their shame. On sacred subjects they bring into the world illegitimate offspring which they cannot support. They are excused if the doctrine which unfolds the Word of God is unknown to them. Unaware of its sanctity, and not seeing what they are doing, they add to the Letter, subtract from it, and imagine into it, at will.

As such an inventor, Milton is our most eminent example. His PARADISE LOST is devoid of the true centre written of in the Word. This centre is the man made in the image and likeness of God ; the male man and the female man ; and then the man into whose nostrils the Lord God breathed the breath of life, and man became a living soul. This man is at length called Adam, or the man. In him the Æons or cycles of successive divine revelation began. Spiritually, for this planet, there was nothing but the stages of his own

regeneration antecedent to him. The Lord God led and lifted him up in the most ancient days to the heavenly or celestial degree. As Swedenborg formulates it, "The celestial man is the seventh day on which the Lord rests." Milton interpolates the creation of angels between the Creator and this man, who is, however, the first of free agents, and the end, object and reason of the whole creation. These beings first meet us as fallen angels, the devil and his crew, in *Paradise Lost*. Save as subsequent to man, and as his own posterity, which they are, the devil and his crew have no existence. They are not mentioned in the revealed Word. They are the myths of a dead and anti-theologic Church. In the old Word, where their names occur, they are heathen gods represented by idols, as Moloch, Baal, and others, man-made things, to which human sacrifices were offered by the children of Israel. They have no relation to the devil and Satan of Christian and Miltonic Mythology.

As interpreted in *Paradise Lost*, they had once been angels of light, created such. They had rebelled against the Most High, and had been cast down from heaven. It was now their malice to thwart the Creator, and to ruin His design in His later creation, in *secondary* man. In furtherance of this purpose, Satan consults his peers in Pandemonium, Moloch, Belial, Mammon and Beelzebub, as to the means to be employed. The leader of an infernal Parliament, "by merit raised to that bad eminence," he becomes the missionary of evil to God's last earth, and to His new creatures, Adam and Eve. He tempts them to disobedience, and effects their Fall.

Where is the basis in the Letter of the Word for this superstructure? By unlicensed poetry it is all evolved out of "the serpent, which was more subtil than any beast of the field which the Lord God had made," and which surely tempted Eve.

"Angels of light indeed exist in the Letter of the Word. They have two meanings, resolvable by the revelations we

now possess into one. They are first the Lord Himself revealed under angelic forms, and then called severally the Angel of the Lord. In this way the Lord appeared in an angelic personality before the Incarnation; assuming presence by taking on Him the form of single angels or of angelic societies, or of the whole heaven. Again, the names of angels are nothing but angelic societies so named from their functions. By Michael and Gabriel are not meant 'Archangels,' there are none such, but ministries in heaven. Gabriel is the ministry with those who teach from the Word that Jehovah came into the world, and that the human which He took there is the Son of God, and divine; and therefore the angel who announced this to Mary is called Gabriel. 'Michael and his angels fought with the dragon, and the dragon fought and his angels' (*Apoc. xii. 7*). The ministry which is Michael in heaven is with those who confirm from the Word that the Lord is the God of heaven and earth; and that God the Father and He are one as soul and body are one. Michael in Daniel is this ministry. Those who are in these ministries are in heaven called Michaels and Gabriels. Michael in Daniel is called a prince, and a prince in the Word signifies a principal truth (*Apoc. Rev. 5:8*). Again, Michael and his angels are those who acknowledge the divine human of the Lord, and who are devoted to the life of love and charity. Those who are for these things cannot do other than acknowledge the divine human. . . . Therefore, after the dragon with his angels had been cast forth into the earth, a voice was heard from heaven: 'Now is come salvation, and power, and the kingdom of our God, and the power of His Christ' (*Apoc. Expl. 7:35*). . . . By the angels Michael and Raphael are meant administrations and functions; and, in general, determinate and stated parts of the administration and function of *all* the angels. . . . The name Michael in Hebrew means, 'Who is as God.' Therefore Michael signifies the Lord as to this divine truth: that the Lord is God even as to the

human; and that we are to live from Him; thus in love to Him from Him, and in love towards the neighbour. . . . Michael in Daniel signifies the genuine truth from the Word which will be for those who are of the Church to be inaugurated by the Lord. . . . Thus Michael means those who will be devoted to the doctrine of the New Jerusalem, which has two essentials—(1) that the human of the Lord is divine, and (2) that the life of love and charity is to be lived” (*ibid.*). These are extracts from Swedenborg.

The direct creation of angels of light is a corrupt tradition of unspiritual ages concerning the Adamic Church itself, the character of which as written in Genesis is revealed to our times in the end of days in the *Arcana Cœlestia*. The most ancient men who constituted that Church were indeed in primeval human light. Heavenly or celestial love in their hearts made them capable of celestial wisdom, and by these things they lived in the truly human infancy and dawn, and understood the things that were made in their very begettings and purposes. They saw by God's Word breathing within them His divine meanings as the plastic creation was unrolled as a book before them. The faces of nature were transparent to and from the divinity. The perceived height of every hill carried self-evidence of end and purpose with it. But notwithstanding this perceptive state, the Adamic man was not created an angel of light, but at first he was the mere material of an innocent and simple good nature. Swedenborg speaks of him as *homo protoplastus*, protoplastic man. Being docile and without hereditary evil in the beginning, he could be instructed and elevated to the celestial degree, in which he was at one with the angels in the heavens; that is, with the angels from other and elder planet earths or churches. He had freedom to receive the Divine Word and influx, or to refuse it. Those who refused it in the ascent, stopped on the mountain of love at the altitude of the refusal, and not attaining their state and name of celestial, were pre-Adamic. In subsequent generations

the whole of this divinely gifted stock refused to be sustained in its integrity; and so the first Church, for our humanity the first emanation from God, declined, decayed, and ultimately perished. In its consummation abominations and atheisms came, Sodoms and Egypts, diabolical self-worship, such as subsequent races are incapable of. These devil gods are now sealed in misty hells where they have been seen as serpents in inextricable folds. They are shut away that they may not destroy human nature with their dire *persuasions*. Man also has been centrally altered, that he may be saved by direct outward divine truth (Gen. ix. 11–17). See my work, *Oannes according to Berosus*, where this Babylonian Priest has shown in mythical symbols, evidently from some early revelation, the monstrous genders which went on in the end of the first Dispensation.

We have now attained two things. We have seen that angels in the heavens are human; or divinely human: a sequence from the declaration that God-man made man in His own image and likeness: and that they exercise divine functions, and are as Himself, when the Lord becomes immanent to them. Also that for themselves as personal inhabitants of heaven they all date from the human race. They all have been, and always will be, men and women. Read Swedenborg, however, especially his *Heaven and Hell*, lest you think that being still human derogates from the exalted state of those who are received into the great Home above. The basis here is in homely guise, but the superstructure is the blessedness and intelligence and power of a justly angelic heaven.

God-man and His creature man are now the persons occupying our minds, and God, the Lord God, is infinitely fair. So in the combats against evil, the maintenance of freedom demands that the tempter shall be suited to the man's strength, that the temptation shall not be stronger than the man can bear. We rely upon this sure law in the Lord's Prayer. However good purpose be weakened in us,

there must be a fighting principle left, or possible. Freedom stricken down is given back in anguish, and battle is renewed. Fairness is a provided condition in spiritual conflicts. But the odds against Eve, if the chief of the fallen angels tempted her, are overwhelming: freewill is abolished by such an adversary, and sin cannot be imputed. This is always provided against, in order that human struggle against evil may have a purpose. At the end of the Jewish *Æon* the power of hell was so great that man's responsibility began to perish. Therefore the divine man came by birth into nature, accepted the combat with man's ancestors, collectively the devil and Satan, and restored the balance.

Seeing then that these hypothetical origins of evil are put out of the case on two grounds, First, that their existence in the Adamic *Æon* is exploded, and Secondly, that it is rejected as unworthy of the justice and contrary to the judgments of God, and against the testimony of the Word, we have to state another reading of the Fall which again excludes the intervention of Milton's incommensurate and unpoetical Satan.

With this view we go to the Word alone, to the doctrine derived from it, and occasionally to the internal and spiritual sense which for us broods over the doctrine. The letter interpreted is the residence of the doctrine, and also corresponds to the heavenly sense.

Now according to the letter, Man was the Adam and the Eve who were tempted. And doctrinally he himself tempted himself. People do this every day, and love to do it. Adam had never been an Angel of Light. He was indeed by the Lord God's intention for all our race, an Angel designate, but he had to become such by minding, controlling, and keeping himself according to God's commandments.

Alteration of state or of integrity began early and imperceptibly as follows. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt

not eat of it; for in the day that thou eatest thereof thou shalt surely die."

The man just put into the garden planted eastward in Eden to dress it and to keep it, is suddenly confronted by a penal statute. Why this? It happens as follows. Man by the text was an integral organic self, God-gifted. Without a self, an individuality, and a free self, a will apparently of his own, man could not be an existence separate from his Creator; without a body to end and shape him he could not be a living soul. Without upper and lower parts, celestial, spiritual, intellectual, rational, natural, and sensual, he could not be of the genus *Homo*, an Adam; or belong to the divine order, Man. Now any inversion of this hierarchy of body, parts and powers, made a secondary and lower self; criminal as separative of unity, and as flouting and overruling the higher self. Every self, innocent though it be, inclines, leans, to this inversion. The reason is that we ourselves are not possible lives as stationary, but are commissioned to be better and better lives, and this involves a combat against the pleasure of remaining yourself, and enjoying yourself. This little reason has tendency to the sensual state, to refusal of life; and if man acts out the tendency, an intimate crime or unperceived division is committed and effected. So it is plain that no third agent was at hand to tempt Adam, but that the Searcher of Hearts communicated mortal consequences to him, as he was launched on the way, well known in all ages, of tempting himself. The penalty however was future, and involved both the man and his wife, warned as they were while yet in the first celestial state. Register therefore that a certain tendency to a second self is here signified.

Then "the Lord God said, It is not good that the Man should be alone." This aura of tendency broods towards further gratification. Some alienation or distance from the pervading and immediate presence of the Lord God is in motive. For observe that the first self, the Man, having no

hereditary evil, owned in all his faculties in dynamic order, that the love and wisdom, the good and truth, the otherwise unaccountable powers he had, were the Lord's gift, and the Lord's Word written on him. This was the celestial man's essence. There could, of freedom, be a second self which began to disown this, and to insinuate in airy-nothing whispers that these virtues, really possessions as by the Lord's mercy they were, belonged *also* as natural properties to man himself. Were this tiny added clause carried out, the first selfhood would become double, and wonder at itself as in a mirror; nay be able to talk to itself; and the unity, no longer desired, would be mitigated.

"I will make him an helpmeet for him." Another self and another kind of self, is longed for and at hand. Loneliness is predicated of being with the Lord God, and fashioned momentaneously by His hand. Subsistence from God is perpetual existence to this celestial loneliness. It absorbs other consciousness. When acceptance of the state becomes uncongenial, the influx of the divine life is weakened, and the man's perceptions are dimmed and obscured. In the Lord's mercy another proprium, still of innocence, is given. That which is not good is abated that good may be kept.

"And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto the man to see what he would call them, and whatsoever the man called every living creature, that was the name thereof." The earth had brought forth the like, yet not the like, before (Genesis i. 24-26), in the ascending series of states when everything that God had made was very good, and man was to have dominion over all from fish and fowl, upwards to cattle; and over all the earth, and everything that creepeth upon the earth. [Can the latter allude to the ultimate sensual in ascent from it?] Now, however, the creatures were formed out of the ground. The ground is where seeds are sown; and is now in the series of the

cultures or harvests of the second self still obedient to the first self. What does this departure mean?

Beast of the earth are natural affections becoming the celestial state, and fowl of the air the internal breathings or thoughts of them. Beast formed out of the ground, and fowl of the air, are the affections and thoughts become more pronounced and personal; but still in divine order. Man has to name them, to give them nomenclature as knowledge for its own sake from himself. The divine love, the Lord God, helps the man, and preserves him still in celestial natural religion. But his affections are being rendered up to his own responsibility. For the Lord brought to him to see what quality he would now give them. Name=quality. The new state of them is confirmed.

"Now the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for man there was not found a helpmeet for him." The innocent selfhood was now represented by the conscious entry of the mind upon its distinctive faculties. A strong individuality, identity and personality were realized in its internal Animal Kingdom; for man is a universal Regnum Animale. But one thing more was still possible in the celestial state. The genius of the man, his *proprium* or *amour propre*, still in subjection, and which rules his heart, could be loosened from its perceived bonds, and enter upon a new freedom, and the kingdom of man could come, the kingdom of a distinct will could become the outward form of the heart's desires. This would be a second complete personality obverse to the first self which was still the celestial organ of the Word inscribed in the heart and mind of Adam. We here perceive the Logos of the series: that the visceral beasts were first named and so gathered into system; before the Man, their head and brain, was to form the first link in a separative series by his own engenderings. Before the two propria could be together, and be united in the celestial Church.

"And the Lord God caused a deep sleep to fall upon the

man, and he slept." By the mercy of the Lord, oblivion is the gate of great changes of state to higher spheres, and also of confirmed descent to lower ones. This is especially the case in spiritual things, and in the spiritual world. In the departures down the ages of the celestial Church the obliviouss were manifold, owing to the new and evil forms of self which marked the degradations. Life and doctrine were both changed, as written in the series of the names of persons representing the schisms. Here the deep sleep is the only kind of oblivion mentioned, and the state involved is still a high one. Knowledge is not yet in collision with celestial life.

Divine communication receding before the advancing selfhood is however here signified. The Lord God is said to cause the consequences that follow our states. The sleep here is the stupor and oblivion caused by self when divine interests are no longer delightful. The man's genius, or genii, his lower self, involves change of state here called deep sleep.

"And He took one of his ribs, and closed up the flesh instead thereof; and of the rib which the Lord God had taken from the man, built He a Woman, and brought her unto the Man." This dealt directly with the man's body, with what we call *himself*, and alienated some of his hard selfishness, recasting and restoring it. And He closed up the flesh instead thereof. Will the Hebrew exactly mean put flesh of a soft and living kind, the Lord's gift, into the place where the rib, the bone, had been? The selfhood taken out was no longer himself, but the rib, which it still was, built He into a woman, and brought her unto the man. Self was by divine surgery cut off here, and the consequences of this mysteriously written part of our series involves the fates of all the next generations.

The rib in man represents his closed chest: the wall and defence of his self-house; the castle of his heart and lungs in which they beat and breathe. It was a part near and dear to his love, and he could worship it when taken out of him and

brought to him as a woman by the Lord, and believe it was not himself. It represented all his sensual longings for separatism in a final form, all his throbbing imaginations, all his double egotism; and the genius or proprium could discern it as its own property, and yet preserve its allegiance to the Lord God.

Every living bone in man represents the whole man; and where it functions in its proper place in the body it is to itself as a whole man in the club of the organic society. The Lord builds each organ, member and part into one humanity. Here, however, in the organic symbolism or correspondence, the man, wanting dismemberment, and separation of his nature from the divine, brought on a surgical deep sleep, and a part was taken from his body. It was an independent form, out of all its connections, at first a small heresy, imperfect and unbeautiful, and steeped in complete oblivion of the vast independence it had quitted. The sovereign mercy granted to this new genius a complete humanity, a new proprium still celestial, built it into a woman, and brought her to the man.

Thus, notwithstanding this double self-hood, innocence was still preserved. The woman was adopted as of the celestial degree. "And the man said, This is now bone of my bones and flesh of my flesh. She shall be called Woman, because she was taken out of Man." Separation of the sensual genius is perceived and admitted. The man himself declares by natural celestial revelation that a new beginning is made; that a man shall leave his father and mother and shall cleave unto his wife: and they shall be one flesh. "And they were both naked, the man and his wife, and were not ashamed." The Lord God does not make this declaration, but Adam, the man. A certain self-satisfaction is indicated. The last clause shows again that celestial innocence giving forth its unique light, is still extant; though the man is consciously in it.

Now recal the voice out of the heavens in Matthew

saying, "This is my beloved Son in Whom I am well pleased." In the present series the Lord brought the woman to the man, and Adam then spoke in admitted consecration. His wisdom and intelligence foresaw conjugium, celestial natural union. A new holy state as an ultimate fact was declared.

As with the Lord so with man, this announcement preceded temptation and trial. With the Lord the trial was whether His frail maternal humanity could receive as real the voice which had proclaimed Him, *MY BELOVED SON*. With Eve for Adam the temptation was to doubt that the voice of God had spoken truly, and to solve the doubt by eating of the tree of the knowledge of good and evil, and so by experiment to disprove the penal statute of Jehovah. A frail humanity was engaged here also; but Jesus Christ tempted by the devil and Satan was victorious; Eve seduced by the serpent fell.

"Now the serpent was more subtle than any beast of the field which the Lord God had made." The text here says directly that the Lord God had not made the serpent; that it outlay His making. It follows in serial Logos that the ultimated sensual celestial now craving knowledge instead of the wisdom of a divinely communicated life, becomes the creature of man, becomes his creation. The serpent is its beguiling subtlety, and the new knowledge is of boundless curiosity. Conjugium is evidently the desired matter of it. Conjunction of man with woman, apart from conjunction of both as one with God. Eve came by divine surgery from Adam; the serpent, by cleft, schism, or heresy of self, from Eve. By the persuasion of this sensual longing apparently outside her, Eve disobeyed, and ate of the tree of the knowledge of good and evil, and she gave to her husband with her and he did eat. The serpent had told them that when they did this their eyes would be opened, and they would be as gods knowing good and evil. And when their eyes were opened they knew that they were naked.

"And the Lord God said, Behold, the man is become as one of us, to know good and evil." To have some comprehension of this we must again consider what the first self-hood was. It was a reception of the Lord's life in its human form, image, and likeness, and an intimate sense of love to the Lord for the life so given. By the terms of this, save in limitations of the state, self is not perceived, but love, wisdom, and intelligence, and sense keen beyond our knowledge, flow through unchecked. This is a living proprium. The Lord God is the indwelling life; His Word, written now in man's organs, inscribed upon his heart, is the informing life. Instinct from the Lord, with His breath in his nostrils, man lived from the supreme good, and did not know good otherwise. He did not know evil, the opposite of good. He had not knowledge in a spiritual way, by instruction, but in a celestial way, by inspiration. This is not properly knowledge, but the wisdom of obeying by very constitution the two commandments of love to God, and love towards the neighbour; from which wisdom, and making it good in life, celestial knowledge, all supreme insight comes.

When this ineffable state ceased by non-acceptance of the divine Word within, from listening to the subtleties of the serpentine sensual degree, doubt and question were in the field. It is an extreme case of Nonconformity to Revelation. Desire, thought and action in endless scabies are eagerly felt and handled to know whether they are good or not, and whether they are evil or not. The very bed of such knowledge is unrest. The disease is a constant battle of evil with good from the mere knowledge of both: metaphysical dissipation. And a general solution now is, that neither of them are anything separate or opposite, but both are timely accompaniments of the scientist field called human nature, from which progress comes by evolution.

"And the Lord God said, Behold the man is become as one of us, to know good and evil." The divine goodness

and truth, here plural, followed the changing states all along : from the fourth river, Euphrates : from Eden, celestial intelligence ; from the garden planted eastward in Eden, celestial love, in which man was the Lord's tenant, not his own landlord ; from the tree of life and the tree of good and evil, both in the centre of the garden ; from the naming of the animals by Adam ; from the separation of Eve from his bone and flesh ; from his reception of her as external to himself as a gift of restoration from the Lord ; from his devotion to her as a second self, all the way to the serpent more subtle than any beast of the field that the Lord God had made. Thus the Lord in His love and wisdom followed good and evil in their imperceptible states and invisible quantities and qualities as man was moving towards lower regions in unconscious sensual sleeps. The last Chapter of these inward events, not now unintelligible, is that man was foreclosed against eating of the tree of life, the once celestial state ; of being a living soul, Genesis ii. 7 ; and was sent forth from the garden of Eden to till the ground. And then the seeds of destruction bare their fruits. Thus,—“And the man knew Eve, his wife, and she conceived and bare Cain ; and said, I have gotten a man, Jehovah” (Is a headstrong egotism implied here in the letter, and is the word Jehovah at the end a jubilation ?). This birth of Cain is certainly a consummation to the successive stages of separation between the divinely given selfhood and the man-made selfhood hitherto. It has been preparing from the first leaning to differentiation and defection respecting which the penalty, Thou shalt surely die, was uttered.

It must be acknowledged here that the creation in Genesis, the creation of man in the image and likeness of God ; male and female in the first Chapter ; the formation of man of the dust of the ground, and the breathing into his nostrils the breath of life, when he became a living soul ; the deep sleep of Adam, and the making of his rib into a woman ; the betrothal of the man and woman ; the

temptation by the serpent, and the Fall ; and lastly, Eve's predominance in the words, I have gotten a man, Jehovah, when she bore Cain, are not cosmic at all—are not geology, or anthropology, or archaeology, or psychology, but revelation by correspondences in which the whole Word, the creative breath which said, Let there be light, and there was light, is written. All the subjects here named have reference to the Most Ancient or Celestial Church. Adam and Eve represent the state of this Church in its beginnings ; but not any single persons as the origins of the human race. What we have briefly touched upon indicates, that from the integrity of love and charity, from the tree of life, declension took place towards a state in which the tree of knowledge tended to become the sole food of man. The lust of science reigned supreme. The process, as we have endeavoured to trace it, was a continued breach of primeval integrity: at first conjunction of the new state of self with the celestial state ; but afterwards, separation of the one from the other ; and in the end, schisms, heresies, warring sects and denominations. This latter decline in its aggravations begins in Cain. Of this Swedenborg says—“By the man and his wife the Most Ancient Church is signified: its first offspring, or first-born, is faith, here called Cain. The saying, I have gotten a man, Jehovah, denotes that faith with such as are Cain *is known and acknowledged in a distinct form*. The most ancient people gave names which represented events, and so framed a genealogy. Whatever concerns the Church may be represented in this light, since one faith is conceived and born of another in close analogy to natural generation. . . . Before Cainism, the Church had been ignorant of faith as a separate thought, but when they began to make a distinct doctrine of faith, they collected the truths they had perceived, and reduced them into doctrine, calling it, “I have gotten a man, Jehovah,” as if they had found out something new ; and thus what was before inscribed on the heart became a mere matter of science. Finally, Cain kills his brother Abel.

Separation is again enacted. "Cain signifies faith separate from love: Abel, charity, the brother of faith, twice named brother. The field represents what is of doctrine. In the field of doctrine Cain rising up against Abel his brother, and slaying him, signifies that faith in its separate state extinguishes charity" (*Arcana*, n. 338, n. 366; Genesis iv. 1-8).

Let the reader pursue this subject in the new revelation made concerning it in the *Arcana*. Word for word it gives out light. It has been introduced to show that Milton, had he possessed the privilege we now have of learning the doctrine derived from the letter of the Word first, and then the series of the internal sense corresponding to the literal sense, would have chastened his invoked muse, and would not have brought Satan and Pandemonium upon a scene where God, and Man's Freewill, were the sole powers then in existence for this planet.

Milton has exercised a grave influence upon our modern theology, traditional now, but not the less potential. For the English as a race, especially at home, cherish a proud selfhood of language. Monarchy and aristocracy reign and rule in its titled ranks and felicities from Chaucer and Gower to Tennyson. We have had many gifts to our speech, and genius, the proprium of language, has freely visited our poets. The inheritance is venerable in its centuries. The poets value themselves to the full, and are oracular people. They pour their beliefs as well as their emotions, and also their claims, through the time.

By Providence this record has been utilized for the highest purposes. A due submission of the finest properties of the English tongue was made by Tyndale and others in their versions of the Bible, culminating in the noble authorized version of the time of King James. This is still our fountain head for the Christian Religion, and now awaits the Artesian gauge for more living waters of truth from doctrine intellectually perceived in the Letter by the New Church. Age by age from this beginning we can have a purer and closer

English Letter, which shall be as Nathaniel, an Israelite indeed, in which there is no guile of dogmas.

But together with our Bible English we have a contributory elevation of words in our poets. Indeed it is they who have raised our tongue into the forms which are adequate to divine subjects. And as we are a religious race, and the Scriptures have always been reverenced among us, *Paradise Lost* and *Paradise Regained* are of Biblical import, and have indeed adorned our literature. Milton came before the End of Days, before the time of Swedenborg. As a Nonconformist he was steeped in Protestant Theology. Of regal mould in poetry and prose he coined his learned Arianism into pieces which are now the automatic circulation of our Churches and Chapels. He has given artistry and poetical value to the tripersonality of God, to the vicarious sacrifice of Christ, and to the imputation of His merits to sinners. In natural gifts a second Paul, he came just before the light of the Second Advent was given; before the Word was vindicated as such by God's interpretation of it. So also Paul came before the Gospels were known, and made gospel for himself. Milton came into a dogmatic chaos where his quality, imagination, had free play; where he found the tradition that primitive angels had been created "*in aeternitate temporum*." He adopted the dogmas of a Son from Eternity; of a creation of unearned angelhoods, and their fall from a station which did not belong to them; in short, he gave brilliant currency to the falsities which were consummating the Church.

Shakespeare had previously represented the imperious liberty of English, and of Englishmen. He broke learning to pieces when it obstructed his world-way. So he coined, not dogmas, but his peculum of the heart of the language. However, he could keep to reality more than Milton could. He was incapable of Assembly's Catechisms and Socinian Metaphysics, and was not bound by Novum Organon. He remained himself. Yet, giant of fancy though he was, he

made no mistake when he touched spiritual things. What is said of the spiritual world by Hamlet's father is borne out by Swedenborg's facts. His characters also are not formed in the Creeds. And he is the deepest of our Psychologists, and often from a mount of vision perceives the faculties he is playing with. Hear him on Imagination as a self-sufficiency :—

"The lunatic, the lover, and the poet,
Are of imagination all compact.
One sees more devils than vast hell can hold ;
That is, the madman. The lover, all as frantic,
Sees Helen's beauty in a brow of Egypt.
The poet's eye in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven,
And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name."

This sermon lays hold of imagination by itself as by a conscience, and overhauls it. By reaction we gather that in serious things it should be professed for what it is, and kept under the control of authoritative truth. As Swedenborg formulates, "*Imagination is the intellect of the animus.*" It is the way of realizing the inclinations in its aspect to deeds, and in its relation to thought, it works to make things true according to your liking. Intention is implied in both cases; *amour propre* with *intelligence propre*. It would flatter evil into good. Imagination so loosed from fact, reason and things, is a reckless external faculty, most common, and very blind indeed. It wars with the interior perceptive intellect, which has the doors of mysteries gradually opened to it by spiritual keys, and which sees things that chasten language into adoration of the glory of the vistas. Shakespeare as a seer in glimpses had an influx into his genius or proprium which Milton more sectarian could not receive.

Instead of this, with great learning, he summoned worldwide majorities of Councils and Ecclesiasticisms, Papal and Protestant, to authorize his muse, and arrayed them in gleaming battalions of words which must be smitten into dust by the sharp sword which proceeds out of the mouth of the Son of Man.

Milton was thus an omen in our Theology of the Judgment coming on the Church : a flaming drop-scene hiding the End of Days. His dogma of sin is nearly Paul's own. "As in Adam all die, so in Christ shall all be made alive." Yet no man dies spiritually of his ancestors ; but of continuing, and contributing to, their ways. Christ, born of the Virgin, made Himself alive in Christ. He now makes alive, not all, but those who, doing His works, know His doctrines. Sin, sometimes called original sin, in its dogmatic scope means fate from which escape is impossible. The sin that is real, and can be repented of, and remitted, is always the act of a free man. Pre-existent Satan, as original sin, leaves man out of the question, and recalls the Northern Fenrir, the nursling of the gods; the gigantic wolf in sheep's clothing, now fattening on a disastrous flock in the pen of Universal Restitution.

"Original sin, as applied to Adam, was his first act of disobedience in eating the forbidden fruit ; as applied to his posterity, it is understood to mean either the sin of Adam imputed to his posterity, or that corruption of nature, or total depravity, which has been derived from him in consequence of his apostacy" (Ogilvie, *Imperial Dictionary*).

Correcting this incommensurate dogma, Swedenborg says : "Hereditary evil is not from our first parent, but from the parents and parents of each person in succession. All the evil which they have acquired by actual life . . . is derived into the children, and becomes hereditary with them, together with that which had been implanted from elder generations. The hereditary evil from the father is interior, and that from the mother is exterior. The former cannot

be easily eradicated ; the latter can" (*Arcana*, 4317). "If man were born with no hereditary evil, he would be born rational, and through the rational the scientific would be born. Man alone [unlike animals] is born into no knowledge. Hereditary evil from the father and mother is the cause of this" (*Ibid.* 1902). "No one in the other life suffers punishment on account of hereditary evil ; because it is not his ; so he is in no blame for being [born] such as he is ; but he does suffer on account of actual evil which belongs to himself, and therefore in the measure in which he has appropriated to himself hereditary evil by actual life" (*Heaven and Hell*, n. 342).

XXII.

The Babe of Bethlehem.

We are constrained to go back to the first events in the revelation on which we lean, to learn again Who the Lord Jesus Christ was and is according to the Gospels and the Apocalypse. In Him the Word was "fulfilled which was spoken by the Lord through the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Immanuel, which is being interpreted, God with us" (Matthew i. 23). In Luke it is written : "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God" (i. 35). And in John : "And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. . . . No man hath seen God at any time ; the only begotten Son which is in the bosom of the Father, He hath declared Him" (i. 14, 18). These are testimonies from Jesus Himself that as the Son of God He was born in time ; that

Jehovah was His Father, and the Virgin Mary His mother. What followed from this we have endeavoured to bring to the reader's mind in these pages.

The subject has been obscured by many dogmas or opinions. We have spoken of Milton's Arianism. He conceived of Christ as the first-born of Creation, as a created Person ; as a divinity, though not as Deity. The churches have held that eternity itself was a field of birth, and that the Son of God was from eternity : thus that there are two persons in the Godhead ; and with the Spirit of God, a third Person : a Trinity of Persons, a tritheism. In this view the Son of God who appeared in time by birth was inferior to the Son from eternity. The son born of the Virgin became, however, the natural foundation of the Papacy, and could give Vicegerency to the Pope. The Papacy needed a certificate.

These heresies have arisen because the Churches, declining from Godliness, have had no spiritual intellect whereby to understand the Scriptures. When this is withdrawn, the letter of the Word yields imaginary hypothesis and controversy, but not instruction : the Lord is not with the Church to interpret in all the Scriptures things concerning Himself (Luke xxiv. 27).

The doctrine of the Lord for the New Church is based upon the now living letter. Its Word is plain and authoritative. The Son of God born of Mary is the only Son of God. Jehovah, the Lord, is the only inhabitant of eternity. The Lord therefore is from eternity : Jesus Christ is born in time. The Son of man is the Word born from eternity into time, and divinely moulding itself to Æon after Æon. The Son of Mary is the infirm Humanity of Christ assumed by Jehovah in the Virgin, and become the battle-ground between the hells and the Son of God. The Lord therefore is God from eternity. All these names as Divine Uses are successive and then simultaneous attributes of the one God. The Lord from eternity is the Father. The Lord born in

time is the Son. The Lord as the Word is the Son of man. All these are one God in one Person, Jesus Christ. The Spirit of Truth, the Holy Spirit, the testimony of Jesus, proceeds from Him. Our meeting-place with Him is the Word.

This series of doctrinal truths from the letter of Holy Scripture culminates in the assumption of the divine natural humanity by the Redeemer and Saviour. A Son of God from eternity, were such possible, would have had no immediate presence in or contact with nature other than God as the creator of the Universe had already ; and yet nature was the field where the new battle for redemption must be fought. Moreover, eternity is the I AM ; is God, and no being shares it. Heaven is in it, because heaven is in the Lord, and is the Lord : but the eternity of heaven is Himself alone. Therefore we come again to the same truth, that birth out of the world is impossible, and that birth in the world by a human is the only way in which the Son of God could be born : nay, in which any man can be born ; so the Lord's birth was effected through the Virgin Mary.

XXIII.

The Son of God.

The Lord never accosted Mary as His mother. Moreover He put aside the answer of the Pharisees that He was the Son of David : that David was His ancestor. It is written in Matthew : "While the Pharisees were gathered together Jesus asked them, saying, What think ye of Christ? Whose Son is He? They say unto Him, David's. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, How is He his Son? And no man was able

to answer Him a word, neither durst any man from that day forth ask Him any more" (Matthew xxii. 41-46).

In this passage the Lord reveals that David said this in "spirit." That he was commissioned to say in the Word that spiritually Christ was not of the lineage of Jewish David. That David himself was a representative for the use of the Judaic \textcircumflex Eon, and that Christ traversed the human element in him, and appropriated nothing from him. This is declared in *The Revelation of Jesus Christ*, the Apocalypse. "I, Jesus, have sent mine angel to testify to you *these things in the Churches*. I am the root and the offspring of David, and the bright and morning star." The message completes to the Churches which will come in the New Dispensation, the doctrine of the assumed humanity, and the putting it off as a garment as the heavens themselves are put off, for they wax old before the Lord. "As a vesture shalt Thou change them, and they shall be changed. But Thou art the same, and Thy years shall have no end" (Psalm cii. 26, 27). This is the naked doctrine of the divine natural humanity, in which the blessed nations and peoples in the new heavens have no human beginnings or continuations, but are daily born in fresh youth from God. From the overflowing of conjugal love in them they beget the new earth, which is the Church. This then is the crown, that the Lord is the root and the offspring of David. He is His own genealogy, of Father, Son, and Holy Spirit; divine love, wisdom, and use; and David was a medium bringing Him through the Word within hail of man by Judaism. The genealogies in Matthew and Luke are written from different ends ; that the doctrine down from representative David to Christ, and up from father Joseph to Adam as the Son of God, might both be assumed, and put aside as born of bloods in the infirm natural humanity: That the Lord may be All in all. Here remember the saying of the Eternal, Before Abraham was, I am ; also the name of Jehovah as I AM ; and in the Revelation of Jesus Christ, I am Alpha and Omega, the

beginning and the end, saith the Lord, which is, and which was, and which is to come, the Almighty."

XXIV.

The Two Heredities.

Swedenborg informs us that "no man is born into any good; but into evil interiorly from the father, and into evil exteriorly from the mother" (*Arcana*, 4644). We also learn from him as doctrine systematically drawn from the Word, that the Lord assumed an infirm humanity from Mary, which could be tempted by the hells, and that by combatting the temptation to carry out the frailties of the nature, and by His whole life, passion and death, He expelled this first humanity; and rose from the tomb as natural man Glorified, that is to say, as God Man.

Earnestly desiring and praying to *see*, the question arises, whether the whole evil nature of man is represented here in the maternal humanity, which appears to contribute the more superficial evil in the character, and which is put aside at death; whereas the deeper or interior evil is contributed by the father, and is permanent and everlasting, though remitted far as the east is from the west (Psalm ciii. 12) for those who become angels. The maternal humanity thus might seem not to represent the greater inheritance of human evil which, for man's redemption, was to be put aside.

Was not this interior and more grievous heredity supplied by the hells, which for love of the maternal evil which corresponded to them, and sympathized with them, proffered a paternal evil as its mate. This is necessarily masculine because the other partner from the mother is of feminine origin. The former, however, *comes into the world*, and enacts the sin "of the world" by its assault upon Jesus. Both the male and female heredities are thus fully represented in

and on the Son of Mary. And both were put aside by Him Who never dies in him who died in the sepulchre. The combat had been, Who should possess the frail humanity, and God Who had assumed it, made it indeed His own, not by perpetuating its limits, but by constituting it the medium of His face and presence, visible and accessible to all generations. So, for our behoof being as a sun in the *natural universe of memory*, this Grace of Person

"Speeds His unceasing flight from clime to clime
Outstripping death upon the wings of time."

XXV.

Mary and Joseph.

The Word in oneness of law and substance, and their imensity, is so theocosmic that to a very external and natural man like the writer it constantly suggests a comparison with the starry system; and this especially where dead laws have been discovered there by scientific physicists, mathematicians, and students of light. These laws as material, in our day, have indicated with precision in the depth of the planetary system, the place of an earth then invisible, by observing in a visible earth a movement not accounted for by any factor of gravitation. A physical movement has a motive in some real attraction. An attraction implies a body of a certain bulk to be the attraction, and to which the first body is compliant. So the planet touched by the wand of another star, as love touches lover, revealed a secret longing, and the place of the fascination was found in the direction and by the inclination of the longing. For nothing real is invisible when you know how and where to look for it.

To the natural man this gives shape to much that is otherwise invisible in the Word. By invisible is here meant,

intellectually out of sight and care: in which case the instance is mentally and operatively non-existent. But when from a necessity some motive must be accepted, we then explore the firmament of the letter, and sweep the wide context to see if there is a factor, hitherto unobserved, which supplies the urgency of the necessity.

The necessity of explanation for the planet was that something distant and weighty was pulling it, as it were hanging to it, in a certain direction, and it must obey the traction. Where then is the necessity in the case of Mary and Joseph? What parallel can there be? To see this we must look into the Incarnation once more as it has been revealed to us.

We have seen that the Son of Mary became a whole natural humanity by the plenary presence of evil both masculine and feminine, and that the Lord chastened and rebuked the frailty of the maternal, and abolished the wickedness of the corresponding paternal side. It is impossible that in the temptations which were continual and complete, and compassed human nature from the beginning, *conjugium*, as an abode of the sin of the world, should be left out of the assumed humanity. How then in a Virgin could this realm, secondary creator and maker of hell, and of heaven, be cared for and imported into the Son of Mary? How could love, good and evil, be represented? Is there any knowledge to be had, any Star in the East here coming to stand over this cradle? Surely the invisible, now visible, is Joseph, Mary's star. The human derived from her must have in it the missing property; the affinity and attraction, the very love of *conjugium* which every betrothal means between man and woman.

And why is this? It is because the Lord was at first a natural man among men and women, though with divine truth from His Father descending into Him, and with no paternal evil to extinguish it. As such a man He presented in person all Adam and all humanity. He came also to

redeem mankind. Conjugial Love, in its purity the love of indissoluble or heavenly marriage, in which they twain are one flesh, was and is obviously,—privately, publicly, historically,—a very empire of “the Sin of the World.” Jesus came as the Lord of marriage, marriage on earth for marriage in heaven. In other words He came to redeem Sadducean marriage by making it into conjugal love. How could this be possible unless by vanquishing the wiles and seductions of the devil and Satan in this field of evil loves and lovers; and how could He combat such unless the hells which were in them could attack Him as apparently a frail natural man?

The human derived from Mary was virginal and born under legitimate love. This love was present, but could not be pure without regeneration. Therefore the Lord took upon Himself the Divine Natural Manhood for the redemption of human marriage. This followed of necessity from the union of the divine truth which is the Son, with the divine Goodness which is the Father, and from which the divine marriage proceeds. For the New Church descends from it, the New Jerusalem, which is the Bride, the Lamb's wife.

XXVI.

Conjugium.

The translators of Swedenborg have gradually departed from the phrase, Conjugial Love, substituting for it, Married Love. The motive may be that conjugial startles the general reader, perhaps offends him, and certainly incites him to ask what it means. The first and the last of these objections to this beautiful, new, and scientific term seem to be verifications and recommendations of its necessity and usefulness. The word is unusual in English excepting in the earlier translations of Swedenborg's grand treatise, *Delitiae*

Sapientiae de Amore Conjugiali. But the love designated, like all things in the New Jerusalem, is itself made new. It is a descent from the new heavens. An evidence of the newness is that as realized on earth it is revealed as fundamental for heaven, where there are none of the old "marriages or givings in marriage," but the conjugial people "are as the angels." The deep, though now seen transparently, the plain sense of this is, that all heavenly marriages, *like every other heavenly state and possibility, are made on earth by the regeneration of the brides and bridegrooms here below.* When such regeneration has been completed, and conjugial chastity, or capacity for it, has been bestowed by the divine Bridegroom, then the expectant mates are revealed to each other in His marriage feast. And this, whether they had previously been married to each other on earth, or whether they are newly presented.

The word Conjugial, an importation from the finest classic Latin, is meant to cover spiritual love, in distinction from conjugal, which afterwards stands for natural, external, matrimonial, or legal union. Besides this valuable technical difference given in the Writings, Conjugial Love is now made to import endless increase in the felicity and perpetuity of angelic Virtue. The term marriage (partly from our common use and experience of it, and chiefly because, although church is the beginning of it, churchyard is the end of it), does not signify either true manhood or womanhood as permanent attributes of our spiritual constitution. Least of all does earthly marriage as understood ecclesiastically, promise a perpetual spring, growth and fertility in feminine and masculine souls. Nay the old church knows nothing of either masculine or feminine persons beyond the grave. "Till death do us part" is the first bell that gently tinkles "dust to dust" in the Pauline marriage service.

We have been led on unconsciously into a longer essay than was intended. The subject of the Fall, through con-

sideration of our Milton as a poetical dogmatist, took us into a field as it were introductory and obverse to the combats and victories of Jesus first treated of. The Old and New Testament records in these parts do indeed mark the two things which are man's chief platforms on earth,—good, and evil. These factors include all history, concrete and abstract, invisible and visible. First, all private motives and deeds done in the body; then their organic dominions, ecclesiastical, civil, and national; then their poems, paintings, sculptures and literatures; and their laws and contrivances; then the Judgment on the world's elaborate state, and the consequences and executions. The war they wage is everlasting. The serpent of Eve, in long ages, by breeds and inheritances of new destroyers, becomes the devil and Satan. It will be a fruitful study in the New Church to trace doctrinally these opposed Ends of the World. To see how the Fall is answered, necessity after necessity, by the Divine Natural Man, in each specific freedom ensured by the Redemption.

The following is the translation of a succinct statement by Swedenborg of the Doctrine of the Lord. It has not, to my knowledge, appeared before in English. It consists apparently of propositions intended to belong to a treatise on the subject. I conclude my tract with it as a "*piece justificative*" to what I have written. It contains one doctrinal addition, which is, I believe, unique.

XXVII.

"Concerning God the Saviour Jesus Christ."

"The Theology in the whole Christian World has been founded upon a worship of three gods.
God is one in essence and in person.

In Him there is a Trinity, and this Trinity is not to be divided into persons.

Divine attributes constitute His essence.

These attributes are many, and moreover they are in succession.

The Divine attributes thus in succession, are Creation and Conservation, Redemption and Salvation, Reformation and Regeneration.

These are Divine, but are not such as God is in Himself (*per se*).

This one God has willed to become a natural man, therefore a full Man, by reason of many causes, of which the redemption of Angels and Men was the primary cause.

Declarations of Scripture that there is one God.
That He Himself is Redeemer and Saviour.
That He Himself has come into the World.
That He Himself has named Himself Jesus Christ as to the Human.

That Jehovah Himself has come into the World, and has become Saviour and Redeemer.

The one God is not only Creator, but also Redeemer and Regenerator.

That He Himself has descended as to the Divine Truth, and has taken upon Him a Human, is proved in John, chap. i. [13, 14]. And that He has been from eternity, and is by Nativity from it, in Luke i. [32, 34, 35].

It is proved from Holy Scripture that He is the Truth and the Light; and also that He is the Word, and has fulfilled it all.

All things have been made by Him.

In the spiritual sense the Divine Truth is called the Son of God.

The Divine Truth is meant by the Messiah, by Christ, King, by Anointed, and by David.

The Divine Truth is meant by Angel, and by Sent.
The Divine Truth is meant by Glory.

Not otherwise [than by descending as the Divine Truth and taking upon Him a human] has He been able to reduce all things in the heavens and in the hells into order.

Not otherwise has He been able to destroy the old Church, and to establish the new.

Not otherwise has He been able to admit temptations to assault Him (*tentationes in se*), and to suffer.

Not otherwise has He been able to be in the state of *exinanition* [emptying out His soul], and of praying to God the Father as absent from Him.

Not otherwise has He been able to be made Redemption and Justice from the ground of His own power.

Therefore not otherwise has He been able to unite the Human to the Divine, and the Divine to the Human; and so to add the Human in time to the Divine from eternity.

Nor otherwise has He been able to be and to become one with the Father.

All things which there are in the Divine are together at once in the Human.

He has glorified His Human, just as He makes man a spiritual man or an angel. Consider the two states of the regeneration of a man.

In this wise has He made His Human Divine.

In this wise has He become the First and the Last; therefore the All in all things.

The Divine operation is from the first things through the last; and because the last things were wanting in the Church, He Himself made Himself the Last thing.

Man is not able to be conjoined with God unless by a Human medium, visible and accessible.

Every male is born from a spiritual origin—from a Truth as a seed.

The reason why hitherto men have not perceived this, and why so many opinions have come about respecting the

Human nature of Christ, has been, that they have not understood the difference between Goodness and Truth, nor the marriage of these, nor between the will and the intellect, nor between the soul and the body.

The Virgin also of whom He was born signifies the Church in regard to affection for truth.

It was necessary and proper that He be born of a virgin in legitimate marriage with Joseph.

Christ Alone is Man from eternity, and Man natural in time.

All the Divine is in Him from the Divine in Himself.

He alone is to be approached to realize salvation.

He is to be approached immediately, and if approached mediately, communication is intercepted.

Cite here what is said concerning the great affliction, and its sequels (Matt. xxiv.).

To worship three gods is to worship no god.

No one comes to God, or is conjoined to Him, unless the Human be approached : otherwise He is not accessible.

Because God the Father is the Redeemer as to the Human.

For conjunction to be realized, God must be visible, and thuswise accessible and fixed. To Christians this does not appear to be so ; but it is evident to all others.

The Divine Truth has suffered."

—Eman. Swedenborgii *Diarii Spiritualis Partis Septima Sectio quinta, nunc primum edidit Dr. Jo. Fr. Im. Tafel, Tubingae, 1860, pp. 13-15.*

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